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THE

# CIVIL, ECCLESIASTICAL, LITERARY, COMMERCIAL,

AND

# MISCELLANEOUS HISTORY

OF

## LEEDS, HALIFAX, HUDDERSFIELD, BRADFORD, WAKEFIELD,

## DEWSBURY, OTLEY,

AND

## *THE MANUFACTURING DISTRICT OF YORKSHIRE.*

BY EDWARD PARSONS.

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VOLUME II.

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# CONTENTS.

## VOLUME I.


PAGE

General Introduction .. .. .. .. .. .. .. 1
Book I.—Civil History .. .. .. .. .. .. .. 13
Chapter I.—General History .. .. .. .. .. .. ib.
§ 1. British and Roman History .. .. .. .. .. ib.
§ 2. Saxon History .. .. .. .. .. .. .. 27
§ 3. History in the Middle Ages .. .. .. .. .. 36
§ 4. The Civil War .. .. .. .. .. .. .. 47
§ 5. Modern History .. .. .. .. .. .. .. 65
Chapter II.—Domestic History of each of the Places in the District .. 85
§ 1. The Town of Leeds .. .. .. .. .. .. ib.
§ 2. ib. .. .. .. .. .. .. .. 96
§ 3. ib. .. .. .. .. .. .. .. 112
§ 4. ib. .. .. .. .. .. .. .. 128
§ 5. ib. .. .. .. .. .. .. .. 150
Chapter III.—The Parishes of Leeds, Calverley and Guiseley .. .. 173
§ 1. The Parish of Leeds .. .. .. .. .. .. ib.
§ 2. The Parish of Calverley .. .. .. .. .. 203
§ 3. The Parish of Guiseley .. .. .. .. .. 213
Chapter IV.—Bradford .. .. .. .. .. .. .. 219
Chapter V.—The Parishes of Otley, Harewood and Addle .. .. 239
Chapter VI.—The Parishes of Bardsey, Collingham, Berwick-in-Elmete, Whitkirk, Ledsham, Kippax, Swillington, &c. .. .. .. 263
Chapter VII.—The Parishes of Methley, Castleford and Rothwell .. 284
Chapter VIII.—Wakefield .. .. .. .. .. .. 296
Chapter IX.—The Parishes of Dewsbury, Ardsley, Batley and Woodchurch 317
The Parish of Birstall .. .. .. .. .. .. 352
Addenda to Book I. .. .. .. .. .. .. .. 362
Book II.—Ecclesiastical History .. .. .. .. .. .. 369
Chapter I.—Early Ecclesiastical History .. .. .. .. .. ib.
Chapter II.—Papal Ecclesiastical History .. .. .. .. 383
Chapter III.—Episcopal Ecclesiastical History .. .. .. .. 416
Episcopal Edifices in the Town of Leeds .. .. .. .. .. ib.
——————— in the Parish of Leeds .. .. .. .. .. 433
——————— in the Parishes of Bradford and Otley .. .. .. 442
——————— in the Parishes of Addle, Harewood, Bardsey, Whitkirk, Berwick-in-Elmete, Swillington, Ledsham, Kippax, Thorner and Collingham .. .. .. .. .. .. .. 446
——————— in the Parishes of Methley, Castleford, Rothwell, and Wakefield .. .. .. .. .. .. .. 450
——————— in the Parishes of Dewsbury, Ardsley, Batley, Woodchurch, and Birstall .. .. .. .. .. .. .. 464
Concluding Observations on Episcopal History .. .. .. .. 471


## VOLUME II.


PAGE

Chapter III.—History of the Nonconformists .. .. .. .. 1
Biographies of the Ejected Ministers .. .. .. .. 4
Remarks on Nonconformist History .. .. .. .. 16
The Roman Catholics .. .. .. .. .. .. 20
The Unitarians .. .. .. .. .. .. .. 23
The Independents .. .. .. .. .. .. .. 25

| | | PAGE |
|---|---|---|
| | The Baptists | 35 |
| | The Wesleyan Methodists | 39 |
| | The Methodist New Connexion | 58 |
| | The Protestant Methodists | 61 |
| | The Primitive Methodists | 64 |
| | The Inghamites | 68 |
| | The Friends | 73 |
| | The Female Revivalists | 76 |
| | The Swedenborgians | ib. |
| BOOK III.— | Literary History. | |
| | The Grammar School at Leeds | 81 |
| | ——— at Bradford | 90 |
| | ——— at Drighlington | 92 |
| | ——— at Batley | 94 |
| | ——— at Otley | 96 |
| | ——— at Wakefield | 98 |
| | The School at Guiseley | 100 |
| | ——— at Rawden | ib. |
| | ——— at Kippax | ib. |
| | ——— at Methley | 101 |
| | ——— at Bardsey | ib. |
| | ——— at Collingham | ib. |
| | ——— at Bramhope | ib. |
| | ——— at Whitchurch | 102 |
| | ——— at Garforth | ib. |
| | Leeds Mechanics' Institute | 104 |
| | Leeds Lancasterian School | 105 |
| | Leeds National School | 106 |
| | Leeds Sunday Schools | 107 |
| | Leeds Libraries | 109 |
| | Other Literary Institutions in the District | 110 |
| | Biographical Notices of learned Men | 113 |
| BOOK IV.— | Charitable History. | |
| | The Charities of Leeds | 138 |
| | ——— of the Parish of Leeds | 152 |
| | Charitable Institutions in Leeds | 156 |
| | Charities in the Parish of Guiseley | 160 |
| | ——— of Otley | 161 |
| | ——— of Harewood | 162 |
| | ——— of Ledsham | ib. |
| | ——— of Castleford | 164 |
| | ——— of Methley | 165 |
| | ——— of Collingham | ib. |
| | ——— of Berwick | ib. |
| | ——— of Wakefield | ib. |
| | ——— of East Ardsley | 166 |
| | ——— of West Ardsley | 167 |
| | ——— of Dewsbury | ib. |
| | ——— of Bradford | ib. |
| | Memoirs of John Harrison | 168 |
| BOOK V.— | Commercial History. | |
| | The Woollen Manufacture | 178 |
| | The Worsted Manufacture | 211 |
| | Commercial Facilities | 217 |
| | Canals | ib. |
| | The Railway | 221 |
| | Influence of Manufactures upon Public Health and Morals | 229 |
| | The Factory Act | 241 |
| APPENDIX | | 252 |

PAGE.

BOOK VI.—Halifax .. .. .. .. .. .. .. 279
Historical Particulars .. .. .. .. .. .. .. 286
The Gibbet Law .. .. .. .. .. .. .. 295
Historical Particulars Continued .. .. .. .. .. 303
Miscellaneous Particulars .. .. .. .. .. .. 308
Ecclesiastical History .. .. .. .. .. .. .. 316
Literary History .. .. .. .. .. .. .. 366
Addenda .. .. .. .. .. .. .. .. 388
BOOK VII.—Huddersfield .. .. .. .. .. .. .. 394
Ecclesiastical History .. .. .. .. .. .. 407
Survey of the Vicinity of Huddersfield .. .. .. .. 428
BOOK VIII.—Additional Information relative to Bradford, Bingley, Keighley, Skipton and Barnsley .. .. .. .. .. 438
APPENDIX.—Tabular View of the Population of the Places mentioned in this Work .. .. .. .. .. .. .. 473
James Nayler .. .. .. .. .. .. .. 480
Members of Parliament for the District .. .. .. .. 483
Dialect and Anecdotes of the District .. .. .. .. 490
The West-Riding Election .. .. .. .. .. .. 500

# BOOK II.

## ECCLESIASTICAL HISTORY.

### CHAPTER III. HISTORY OF THE NONCONFORMISTS.

We have already stated that at the period of the commencement of the civil war between Charles I. and the parliament, a great majority of the inhabitants of this district were devoted to the party and the principles of the Puritans. And notwithstanding the obloquy which ignorant or bigotted historians have cast upon this party—notwithstanding the jeers and scoffs of foolish and ignorant men, it is certain that there never was a body of individuals in this country more truly devoted to the cause of genuine piety, and it is equally certain that the principles of religion were never so widely disseminated in this district, in proportion to the number of the population, as when the Puritans were in the zenith of their influence and authority. From authentic documents which are still in existence, and from various characters which have been described in history, it seems that the Puritans in this district peculiarly exemplified the character which has been given of them by their own historian. "Upon the whole they were the most resolved Protestants in the nation, zealous Calvinists, warm and affectionate preachers, and determined enemies to Popery, and to every thing that had a tendency that way.

"'Tis not to be imagined that the Puritans were without their failings; no, they were men of like passions and infirmities with their neighbours; while they endeavoured to avoid one extreme, they might fall into another; their zeal for their platform of discipline, would, I fear, have betrayed them into the imposition of it upon others, if it had been established by law. Their notions of the civil and religious rights of mankind were dark and confused, and derived too much from the theocracy of the Jews, which was now at an end. Their behaviour was severe and rigid, far removed from the fashionable customs and vices of the age, and possibly they might be too censorious in not making those allow

ances between youth and age, grandeur and mere decency, as the nature of things would admit; but with all their faults, they were the most pious and devout people in the land; men of prayer, both in secret and public, as well as in their families; their manner of devotion was fervent and solemn, depending on the assistance of the Divine Spirit, not only to teach them how to pray, but what to pray for as they ought. They had a profound reverence for the holy name of God, and were great enemies not only to prophane swearing, but to foolish talking and jesting, which are not convenient; they were strict observers of the Christian Sabbath or Lord's Day, spending the whole of it in acts of public and private devotion and charity. It was the distinguished mark of a Puritan in these times, to see him going to church twice a day with his Bible under his arm; while others were at plays and interludes, or at revels, or walking in the fields, or at [the diversions of bowling, fencing, &c. On the evening of the Sabbath, these with their families were employed in reading the Scriptures, singing psalms, catechising the children, repeating sermons, and prayer: Nor was this only the work of the Lord's Day, but they had their hours of family devotion on the week days, esteeming it their duty to take care of the souls as well as bodies of their servants. They were circumspect as to all the excesses of eating, drinking, apparel, and lawful diversions, being frugal in housekeeping, industrious in their particular callings, honest and exact in their dealings, and solicitous to give to every one his own. These were the people that were branded with the name of Precisians, Puritans, Schismatics, enemies to God and their country, and throughout the course of this reign underwent cruel mockings, bonds and imprisonment."

Nonconformity, as such, commenced in this district, as well as in every other part of the country, in 1662, when the Act of Uniformity, brought into operation on Bartholomew day in that year, under the authority of the most profligate wretch who ever disgraced a throne, compelled two thousand ministers to leave the Established church, and to abandon all their hopes and prospects in life for the sake of principle and conscience. The Act of Uniformity enjoined, that all those ministers who would not comply with its requisitions, should resign their situations in the establishment on the 24th of August, 1662; and that their places should be filled by others in the same manner as if they were deceased. The terms of conformity were,—That those minis-

ters should be re-ordained who had not been episcopally ordained;—that they should give their assent and consent to all and every thing contained and prescribed in and by the book, entitled the Book of Common Prayer;—that they should subscribe ex animo, 'that the Book of Common Prayer, and of ordaining bishops, priests, and deacons, containeth in it nothing contrary to the word of God;—that it may be lawfully used, and that they themselves would use the form in the said books prescribed, in public prayer and administration of the sacraments, and no other;—that they should take the oath of canonical obedience to their ordinary;—that they should abjure the solemn league and covenant;—and that, besides the oath of allegiance and supremacy, they should declare that it is not lawful on any pretence whatever to take arms against the King, and that they abhor that traitorous position, of taking arms by his authority against his person, or against those that are commissioned by him.'*

* The charge of schism has sometimes been brought against the first Nonconformists, but with what propriety let the Bartholomew Act, and the history of their sufferings declare; "They grieved, they mourned, they expostulated," says an eloquent American writer, "about things which afflicted their consciences, but they thought not of separation. Had they been allowed to exonerate themselves from the charge of countenancing what, in all sincerity, they disallowed; or had they not been commanded to belie their conviction by an explicit approbation of what they abhorred, the name of Dissenters from the Church of England had never been known. Unepiscopal in their judgment they certainly were, as were all the continental Protestants, and all the fathers of the British reformation. They disliked, they loathed certain exterior observances; but still had they been permitted to dislike and to loathe, without exhibiting public disturbance—had they not been required to deny what they believed to be truth, and to profess what they believed to be falsehood—had not the price of their peace in the Establishment been rated so high as the perjury of their souls before God, they had never been separated from the Church of England. As it was, they did not retire, they were driven from her bosom; and they have thus left upon record their testimony of confessors to the sacredness of that communion which belongs to the church of God, and to the criminality of dividing it upon slight pretences." These holy members who were thus driven from the places in which they had laboured with success, "had wives and children for whom they wished to provide; they had friends among whom they would have fondly remained; they had houses to the attractions of which they were feelingly alive: but all these they were compelled for conscience' sake to abandon!" Nothing but a sense of duty induced them to leave the people they loved and the means of their subsistence, to endure the various troubles to which their nonconformity exposed them. Their determination was not the hasty result of a momentary gust of passion; they prayed and fasted, they reflected and consulted, and at length resolved to cast themselves on the kind providence of God rather than violate their consciences.

Of the ministers who in this district made this noble sacrifice to principle, we shall now proceed to give some account.

THE EJECTED MINISTERS IN THE TOWN AND PARISH OF LEEDS were the following:

1. ROBERT TODD, A. M. This eminent individual, to whom we have twice already alluded, was a native of South Cave, near Hull, and was born 1594. He spent the early part of his life in Holderness, where his character was deservedly esteemed; and it appears that he was ordained in 1621 by Matthews, archbishop of York. Four years after his ordination, he was presented to the vicarage of Ledsham; upon the death of a Mr. Garbutt, he was called to be lecturer at Leeds; and when St. John's church was built, as we have already seen, he was the first incumbent. Notwithstanding the contemptuous manner in which he has been alluded to by Dr. Whitaker, as "a Nonconformist at heart," he was a most faithful and laborious minister in Leeds for more than thirty years, and obtained, as he deserved, the universal respect and gratitude of the people. We have already related the curious fact that Mr. Todd was suspended by Archbishop Neile on the very day of the consecration of the church in which he so long officiated. Calamy gives the following account of this very extraordinary transaction: "When the church was consecrated, Dr. Cousins, afterwards bishop of Durham, preached on 1 Cor. xiv. 40. 'Let all things be done decently and in order.' Mr. Todd, in the afternoon, expounded these words in the catechism, which fell in course, 'Yes, verily, and by God's help so I will.' Something that he said was supposed to reflect upon the hyperconformity recommended in the Doctor's sermon, which was so resented, that he was silenced for twelve months. Sir Arthur Ingram and Mr. Harrison procured his liberty." The same author adds, "After this, he so industriously applied himself to promote the good of souls, that even the danger of the plague, which followed soon after, did not deter him. During that visitation, which swept away above 1,300 persons, he preached on Hezekiah's boil, which many have thought to be the plague, and his sermons were made effectual to the conversion of many souls." Mr. Todd appears to have been a man of considerable learning; his diligence in discharging the functions of his office was truly exemplary; his manner in the pulpit was very engaging, though the extreme loudness of his voice detracted from the effects of his ministra-

tions; and his assiduity in visiting the chambers of the sick and the beds of the dying was equally honourable to his character and advantageous to his people. "When the act of Uniformity silenced him, he was deeply affected with it as a severe providence, but though he mourned in secret, he continued his attendance on public worship, and afterwards preached privately in his own house till his last sickness; when R. Chomley, Esq., in gratitude for the good he had received under his ministry, desired leave to send for a physician, 'No,' said he, 'there is but one in England who can do me good, and that is king Charles, by giving me liberty to preach.' To a friend who inquired after the state of his mind, he said, that he would not be too confident nor too diffident—that he would neither presume nor despair. He died Jan. 16, 1664, aged 67, and was interred in the chancel of the church which had so long been the scene of his labours."

CHRISTOPHER NESSE, A. M., was the son of Thomas Nesse of North Cave, in the East-Riding, and at the age of sixteen entered St. John's College, Cambridge, where he continued seven years. After preaching for some time at Cliffe chapel, and in Holderness, he removed to Beverley, where he taught a school, and only preached occasionally. He was afterwards settled at Cottingham upon the resignation of Dr. Winter, and his labours in that place were crowned with abundant success. From 1656 to 1660 he preached in the old church at Leeds, as curate to Mr. Styles,* and

* This Mr. Styles was so good a man that we shall give Dr. Whitaker's account of him. "William Styles, A. M., for whose admission an opening was made by the voluntary cession of the legal incumbent, and who appears to have been regularly appointed by the trustees. He was born at Doncaster, and educated in Trinity College, Cambridge. The date of his ordination to the priesthood was Sept. 24, 1620, so that as that order was frequently conferred before the Act of Uniformity at the age of 23, he may be supposed to have been born about 1596 or 1597. His first preferment was the vicarage of Ledsham, where he improved the vicarage-house. Here however he did not continue long, for on March 3, 1624, he was presented by the King to the vicarage of Pontefract, which, about the year 1642, he exchanged for a still more public and important situation, the vicarage of Hessel-cum-Hull, in which he succeeded the celebrated Mr. Marvel, father of the patriot. While at Pontefract he seems to have contracted some dislike to the ceremonies, and was prosecuted in the ecclesiastical court at York for baptizing a child without the sign of the cross, but the prosecution was withdrawn at the instance of Alexander Cooke. At Hull, many years after, he was called to take the engagement, which he steadily refused, on which Bradshaw wrote to Lieutenant Colonel Salmon, deputy-governor of the town, to turn him by force

afterwards to Dr. Lake, prior to his translation to the see of Chichester. Dr. Lake, however, and Mr. Nesse were always at variance, their sentiments were utterly dissimilar, and the discourse in the afternoon was generally diametrically contradictory to that of the morning. When Bartholomew day, 1662, arrived, and the act of Uniformity closed the pulpit against Mr. Nesse, he preached in private; and after the promulgation of the Five Mile Act, he repaired first to Clayton, and afterwards to Morley. He seems to have been thought of so much consequence, and his influence to have been so extensive, that the Duke of Buckingham attempted by flattery to gain him over to the cause of conformity. Calamy says of him—"When the times grew more favourable, he had a house of his own at Hunslet, where he instructed youth and preached in private till 1672, when the main riding house being converted into a meeting house, he there preached publicly to a numerous auditory. Having been three times excommunicated, upon the fourth there was issued out a writ, *de excom cap.* to avoid which he removed to London, 1675, and preached to a private congregation. He died Dec. 26, 1705, aged 84 and was buried in Bunhill Fields." Mr. Nesse was a

out of the church, and to secure his person. This drew from his affectionate flock a petition and testimonial on his behalf, stating that he was a very orthodox and painful preacher, of a most blameless conversation, and that by his constant and unwearied pains in the gospel he had won many souls to God, and that consequently their loss of him would be exceedingly great, that he was besides a very old man, unfit to travel, and had not a house in the whole world to put his head in, offering to be bound for his peaceable demeanor, and that if he could not in conscience comply before the latter end of March he should then yield to the law. Bradshaw, savage and brutal as he was, felt so much compunction on this occasion as to respite the poor old man till the winter was over; but this was all; a man of his tried loyalty was not to be endured in a place of so much importance as Hull, and when spring arrived he removed to London, where he preached nearly a year in Ironmonger-lane; but the air of a crowded city not agreeing with his health, he returned into his native country, where he was appointed to the vicarage of Leeds, in which he was highly honoured by the magistrates and the people for his excellent practical preaching. Thoresby had seen many volumes of sermons written as he spoke them (a practice of those times) by his devout hearers. I am sorry to relate that a person, who in those evil days had the courage and honesty to pray for the King in exile, did not live to see his restoration. It appears from the parish register that this son of piety and peace was interred in his own church, March 16, 1659-60. He had a son, Henry Styles, educated at the grammar school of Leeds, who went into Ireland with Primate Bramhall, where he became viceprovost of Trinity College, Dublin. He was afterwards LL.D. and judge of the admiralty court in that city."

voluminous and diligent writer, and his theology was of the supralapsarian school.

MR. JAMES SALES was a native of Pudsey, he was educated at the University of Cambridge, and came to Leeds to be the assistant of Mr. Todd about 1647. After he had been driven from his station on Bartholomew day, he privately preached in his own house at Pudsey, until a lingering disease, which issued in palsy, terminated his life. He died April 21, 1679.

MR. CUDWORTH was ejected from the chapel at Beeston. Mr. Calamy gives the following curious account of him: "He was an old man when he was ejected in 1662. He was so intent upon preaching, as often to forget himself, and to hold out so long, as to need some item to leave off." He died about the time that the Corporation Act passed.

MR. LEONARD SCURR, who was the assistant of Mr. Cudworth, was ejected from the same chapel. His murder we have already related. (See p. 182). It is to be regretted that the life of Mr. Scurr was inconsistent with his character, and a scandal to his profession.

MR. ROBERT ARMYTAGE, who was ejected from Holbeck, was a man of amiable disposition, of exalted piety, of blameless deportment, and of a truly liberal spirit. After his ejectment, he lived in Holbeck in a private manner, until the passing of the Five Mile Act, when he removed to the neighbourhood of Halifax, although when the first fury of the storm had passed away, he returned to the scene of his former labours, and preached in his own house.

MR. THOMAS HAWKSWORTH was ejected from the chapelry of Hunslet, to which he had been inducted so early as 1636. He retired after the Five Mile Act came into operation, to Alverthorpe Hall, near Wakefield, where he died. He left behind him the character of "an able judicious preacher, a good scholar, an excellent Hebrician, a pious man, and of a very peaceable temper."

From the church at BRADFORD was ejected JONAS

WATERHOUSE, A. M., formerly Fellow of St. John's College, Cambridge, a man of learning, ability, and piety, and devoted to the maintenance of peace. After his ejectment he attended upon the worship of the Established Church, but occasionally preached on the Sabbath evening in his own house.

From PUDSEY, in the parish of Calverley, was ejected ELKANAH WALES, A. M., of Trinity College, Cambridge. Of this divine, Calamy gives the following account: "He was the second of seven sons of Mr. John Wales of Idle, and was born there in 1588. When he had finished his studies, he accepted this poor chapelry, where, without the least secular advantage, he laboured mightily in the word and doctrine, in praying, catechizing, and expounding; though after all, without that success among his own people which he desired, and others expected. But his ministry was effectual upon multitudes of others, who from all the country round flocked to hear him. He was indeed an excellent preacher, of a profound judgment, and had an admirable art in pressing practical truths home upon the conscience, and illustrating things by pertinent and familiar similitudes. He was also a person of great piety and an unspotted life. He had several offers of preferment, and was invited to Newcastle. He was courted by some great men, with whom he might easily have made his own terms. Lord Thomas Fairfax had a singular esteem for him, and offered him several places of considerable profit. Mr. Isaac Ambrose also invited him, in Col. Rigby's name, to Rufford, in Lancashire, promising him a good stipend. And the committee at London, for the northern parts, fixed on him for the city of Carlisle, where the sum of £150 was annually granted by parliament to a preaching minister, and he was accordingly invited thither. He was also earnestly solicited to a pastoral charge in New England. But nothing could prevail with him to leave his people, for whose spiritual welfare he was extremely solicitous. And the great success of his ministry at Leeds, (where he often preached at the monthly lecture) and other adjacent parts, as well as upon strangers who heard him constantly at Pudsey, induced him to continue here, which he did till the Bartholomew Act separated him from his beloved flock. He was now reviled as a person disaffected to government, though he had suffered as a favourer of it. After he had been a faithful labourer at Pudsey above fifty years, an ill neighbour, taking the advantage

of the Five Mile Act, forced him to leave the place; but at length he settled at Leeds, where he had many cordial friends. There he preached privately as he had opportunity, especially on the week-days; for on the Lord's-days he and Mr. Todd generally attended the public ministry, preaching at different hours. Having on a special occasion preached at Bramley chapel, he was taken before the justices, but he escaped imprisonment, as some of them had a respect for his years. The infirmities of age however, excepting deafness, he scarcely knew any thing of; to which his temperance, both as to diet and passion, contributed much. He died at Mr. Hickson's, at Leeds, May 11, 1669, aged above 80. He was a tall man, of a comely countenance, and an engaging behaviour, and his excellent disposition was so improved by grace, as to render him exceedingly amiable. His motto was, 'Less than the least of all saints.'"

From IDLE was ejected Mr. THOMAS SMALLWOOD, who was born in Cheshire, was educated at the University of Oxford, and was a chaplain to Lord Fairfax, and afterwards to General Lambert in the army. He was turned out of Batley, a sequestered living, at the restoration, and preached in Idle chapel until the Act of Uniformity was enforced. He was endowed with a spirit of undaunted courage, he was possessed of a powerful popular eloquence, and his public labours generally produced considerable impression upon his hearers. He died at Flanshaw Hall, near Wakefield, Nov. 24, 1667, aged 60.

From BRAMHOPE was ejected Mr. ZECHARIAH CROSSLEY, who after he had been compelled to resign his station, was protected by his patron, Robert Dinely, Esq., in whose house he delivered lectures to the time of his death, which took place two years after his ejectment.

From ADDLE was ejected THOMAS SHARP, A. M., of Clare Hall, Cambridge, and cousin to Archbishop Sharpe. The historian of the Nonconformists gives the following biographical sketch of this very estimable man: "He was born at Little Horton, near Bradford, of religious parents, who seeing his inclination to learning, and hopefulness for religion, dedicated him to God in the work of the ministry, though as their eldest son, he was likely to have a considerable estate. He was sent to Cambridge in 1649,

under the tuition of Mr. D. Clarkson (his mother's brother), who, on quitting the university, committed him to the care of Mr. (afterwards Archbishop) Tillotson. He was very studious, and having excellent natural abilities and great advantages, he became a universal scholar. Having been episcopally ordained, he first entered on public work at Peterborough, from whence he removed into his native country about the year 1660. On the death of his uncle, Mr. William Clarkson, minister of Addle, he was presented to that parsonage by ——— Arthington, Esq., the patron. He enjoyed it but a little while, for upon the Restoration, Dr. Hick of Guiseley, challenged it as his. Mr. Sharp was willing to resign, though Mr. Arthington was for trying his title to present by law; and the rather, as he foresaw a storm. He had easily gotten other preferment, but for the Act of Uniformity, whereby he was silenced. Afterwards he lived privately in his father's house, and followed his studies very closely. In 1672 he took out a licence, and preached in his own house, whither great numbers resorted; and afterwards at Morley. When Mr. Stretton removed to London, he succeeded him in the congregation at Leeds, where he died August 27, 1693, aged 59. He was every way a great man, and yet cloathed with humility. He was very laborious in his work, full of self-denial, exceedingly temperate, mortified to all earthly enjoyments, and of a peaceable catholic spirit. He was excellent in prayer, and a fluent preacher. His sermons were elaborate and accurate; and all his performances were exceedingly polite and scholar-like. He made a very comfortable exit, as may be seen in the printed account of him.

From WHITKIRK was ejected Mr. CHRISTOPHER MARSHALL, who after his ejectment, went to live at Horbury, and afterwards preached at Topcliffe Hall. He was accused of conspiracy, and imprisoned with many of his brethren, but was acquitted from deficiency of evidence. Mr. Scatcherd has no doubt that this was the Farnley Wood Plot, to which most of the ejected ministers were privy. "He had a sound mind," says Calamy, "in an infirm body," and died in February, 1673, aged 59.

From ROTHWELL was ejected Mr. JEREMIAH MILNER, of St. John's College, Cambridge. Upon the Indulgence in 1672 he preached in the chapel belonging to Lady Rhodes at Houghton, and was chaplain in her family. He was

a man of eminent abilities, piety, and zeal, and died March 7, 1681, aged 41.

From the chapel at ARDSLEY was ejected Mr. JEREMIAH MARSDEN, of Christ Church College, Cambridge. Of him the following curious, and in some respects affecting account, has been given by his biographer, Mr. Palmer: "He was born in 1626. He was sent to Manchester school, but having too rigid a master, and troublesome times coming soon after, he improved but little. He was then assisted in his learning by his father, who was a minister; and who about 1647, bestowed the small portion that he had for him, in his support at the university, where he continued about two years, but was often ill. His father died at Neeston, June 30, 1648, where his brother Samuel was minister; and there for a time, he taught school for a subsistence. At length he became an occasional preacher, and assisted other ministers. On May 24, 1654, he set out for London with Mr. Jollie, to apply to the Triers for their approbation for the service of the gospel. Besides a certificate which he took with him, he had drawn up what he thought might be sufficient for their satisfaction. But when he appeared before them, his utterance and courage much failed him. They were however so indulgent as to appoint Mr. Tombes to confer with him in private, who had such satisfaction, that upon his making a report to the rest, he had their common approbation. He lived for some time at Wyrral, in Cheshire, at Blackbour, Heapy, North-Allerton, Thornton, Halifax, and Warley; and he every where found that God prospered his labours, for conviction and conversion. Afterwards he went to Ireland, and was for some time a preacher there. Soon after his return to England, he had a second invitation to Ireland, to a place called Carloe; but being invited to Kendal, in 1658, he accepted, and obtained an augmentation of £60 for the first year, as lecturer; but meeting with opposition he staid only nine months, and removed to Hull, where he and his family were planted in a garrison of safety, and a harbour of plenty, and amongst a number of serious christians, with whom he was well accepted. After about fifteen months residence here as chaplain, he was driven by the violence of the times (after some personal restraints) to Hague Hall, with H. J. and W. and Mr. M. He had good help from the society of christians there, till a sad difference arose about the Oath of Allegiance. February 13, 1661,

he was committed to York castle, which he says, God made gain to him every way. While at Hague, he had a call to preach at Ardesley, which he did till Bartholomew day, 1662.

His whole life afterwards was a perfect peregrination. About 1674 he mentions his twenty-second remove, and exclaims, "O my soul, what a sojourning state hath thy life been! now here, then there, and in no abiding posture! If ever soul had, thou hast cause to seek and look after a better inheritance, in the city that hath foundations of God's laying!" Afterwards, on reckoning up the mercies of his life, he mentions this, as one, Never to have been silenced for Christ, but by human law, or external force. He blesses God, that though he was often pursued, and hunted from place to place, from the year 1662 to 1670, his pursuers, though sometimes near him, failed of apprehending him. In his flight out of the country, he was stopped at Coventry by a constable, and brought before the mayor, who found no cause of detaining either him or his. When he went to London, he met with friends, particularly a good widow, with whom he and his family lived for some time. Provision was made for him by strangers, without his seeking for it; and once he had £5 sent him, by an unknown friend. After some time, he went to Henley, where for about a year he preached in a barn till July 13, 1675. Though he was found only reading the scriptures, he was taken up and sent prisoner to Oxford. On his release, overtures were made for his succeeding Mr. Hardcastle at Bristol. After many removes, and fourteen years continuance in or near London, he was called to succeed Mr. Alexander Carmichael in Lothbury. Sometimes he held his meetings at Founders' Hall. In 1682 he appears troubled to hear of the restraint of Mr. Lawrence Wise, Mr. Francis Bampfield, Mr. Gryffith, and other good men in Newgate, but yet would not desist from taking all opportunities of preaching, till at length he himself was seized, and committed to the same prison, from whence he and Mr. Bampfield, about the same time, were translated to a better world, in the 58th year of his age.

From the chapel at TONG was ejected RICHARD COOKE, D. D., who was reputed to be inclined to Antinomianism, but who appears to have been a truly excellent, learned, and zealous man. After his ejectment he practised physic in Leeds, where he died December 10, 1687, aged 71.

From the chapel at WAKEFIELD was ejected JOSHUA KIRBY, A. M. He lost a good living for refusing to take the engagement. Lady Camden, about this time gave £100 per annum to maintain a lecturer at Wakefield, and appointed the company of mercers in London trustees, who chose Mr. Kirby the first lecturer. He went thither in 1650, and preached on Lord's-day afternoon. He called his first child born there Camdena, out of respect to his benefactress. He was a solid, substantial preacher, and a great scripturist. Some persons complaining of his citing too many scriptures in his sermons, he answered, "That is like complaining of flour being too fine to make bread of; can we speak more properly than in God's language?" He had a notable faculty in expounding scripture, on which he had many pretty and unusual glosses. But his chief excellence lay in prayer. A Conformist minister once hearing him, said, "Mr. Kirby prays apostolically." (He was a zealous Royalist) and was sent to London, and there imprisoned for praying publicly for Charles I. He was afterwards a prisoner at Lambeth in 1659, for his concern in Sir G. Booth's business. Being turned out by the Act of Uniformity, he preached in his own house, till a lecturer was provided, and then he went to church, preaching at home only in the evening, for which, Nov. 21, 1662, he was sent to York castle (as he also was again upon the Conventicle Act, Conform. 4th plea, p. 46.) After travelling much about in the latter part of his life, he finished his course at Wakefield, June 21, 1676, aged 59; and being excommunicated, was buried in his own garden.

Of the general character of these ejected ministers, it is not necessary to give a long description. That they were men of eminent piety, integrity, and learning, even their enemies have allowed; and of the whole number of them in this district, but one, Mr. Scurr of Beeston, whose death was accompanied with dreadful circumstances of horror (see p. 182,) appears to have been defective in character and consistency. Their sufferings will ever redound to the disgrace of the parties by whom they were prosecuted, with such unrelenting cruelty and malignity. Driven from their stations by a most unwarrantable violation of the rights of conscience—exposed to a variety of most unrighteous civil penalties and pains—haunted by those infamous wretches, the common informers, who were ready to distort the meaning of

every word, and the intention of every action—compelled, in many cases, to seek their safety in flight and concealment—exiled from their families and their homes—afflicted with the confiscation of their property and the consequent miseries of penury and starvation—thrown into dungeons by magistrates who were anxious to recommend themselves to the existing authorities by the severity of their proceedings—these ejected ministers were called to endure oppressions and sorrows under which they could only have been supported by the vigour of the principles they maintained, and by the conviction that they were acting in consistency with the laws of God and the best interests of man. They were men whom every country ought to have prized, who were the ornaments of the religion which they professed, who were the most laborious and useful individuals connected with the church, and whose virtues, whose integrity, and whose moral heroism will be held in everlasting remembrance.

It has often been asserted that the Nonconformists were persecuted not only because of their *religious tenets*, but also because of their *political principles*, which are said to have been hostile to the royal government as it was established at the restoration. After some inquiry into the accuracy of this statement so far as this district is concerned, we feel ourselves fully authorized to affirm that it is by no means founded in truth. Only one of the ejected ministers was even charged with having been connected with any conspiracy against the government—some of them are said to have been privy to the Farnley Wood Plot, but there is no proof that any of them were actually engaged in it—some of them were even attached to royalty, and during the supremacy of the Protectorate had been in danger of suffering for its cause. Neither does it appear that more than two of them were attached to the fanaticism of the Fifth Monarchy men, which assailed the root of all civil government, and would have effected its permanent ruin. We are then justified in asserting, that these ministers were ejected solely on religious grounds, that they were distinguished by their religious principles alone, and that to charge them as a body with the maintenance of opinions hostile to the civil institutions of the country, is direct defamation. They left the Church of England because they objected to prelacy, to the use of the Liturgy, to some of the ceremonies it enjoined, and to some of the expressions and principles it contained, and to the union of the legalised ecclesiastical incorporation with the

state. The principles on which they left the Church of England were precisely similar to those on which she separated from the Church of Rome—they were the right of private judgment—liberty of conscience and of teaching—and the perfection of the scriptures as the only rule of faith and practice.

When these ministers were ejected from the church, a considerable body of the people were attached to their persons, and assumed their cause; and though on account of the violence of persecution, they could not for a considerable period at any time meet without the danger of being impoverished or imprisoned, they still retained their adherence to Nonconformity. It appears, however, that when the persecution finally ceased in the reign of James II., who hypocritically extended his indulgence to the Nonconformists, to disarm their opposition against his project for the restoration of popery and arbitrary power, their numbers had considerably diminished, many of them had been removed by death, but few had been added to their communion, and consequently the congregations which they collected, and the places of worship which they reared, were both limited and few. Instead however of being surprised that their numbers were so few, it is a matter of wonder that they existed at all—they kept alive their principles, they handed them down to their descendants, and they formed the germ of that cause which has since so widely expanded, and to which so large a proportion of the population of the district is now professedly devoted.

The religious principles of these original Nonconformists, it is by no means difficult to ascertain. Their published works demonstrate that their doctrinal sentiments closely corresponded with the statements of the Westminster Catechism. Some were hyper, and some were moderate Calvinists, but with perhaps one exception they were *all Calvinists*, their zeal was sustained by their doctrinal opinions, and their hearers and their churches universally united with them in the profession of the same faith. They were, using a more modern word, decidedly evangelical; they believed in the doctrines of the Trinity, the atonement of Christ, justification by faith, the influences of the Holy Spirit, and all the doctrines which are commonly supposed to constitute the Christian system; they would have shrunk with horror from any departure from any one of these distinguishing truths of revelation; and there can be no doubt but that if it had been necessary, they would have sealed their profession of faith with the shedding

of their blood. And all the meeting houses or chapels which they built in this, as well as in every other district of the kingdom, were reared that these sentiments might be preached fully and decisively; and all the churches or societies which they formed, were founded upon these principles as their basis. And it is certain that their chapels erected subsequently to the revolution, were generally filled with crowded auditories, and that immense accessions were made to their number. But prior to the middle of the eighteenth century, the Nonconformist interest in Yorkshire had very considerably declined; the congregations had diminished in number, many had left them and gone to the Episcopalians; torpor and lethargy had taken the place of activity and zeal, and both the ministers and people in several of the chapels, had completely revolutionized their faith. Nor is it at all improbable, but that if circumstances had continually progressed as they were at that period, the whole Nonconformist body would soon have been extinct in the West Riding of Yorkshire. Events, however, occurred at, or soon after, the time to which we have alluded, which completely changed the whole face of affairs—the formation of an academy for the education of ministers at Heckmondwike rapidly revived one of the most numerous and influential bodies of Nonconformists in the Riding—the establishment of the Methodist cause was the commencement of a new era in the religious history of the district—ever since, the number of seceders from the Establishment has been progressively multiplying—and in some of the manufacturing villages their societies comprise the whole body of the population. Their zeal and energy have increased in proportion to their numbers; they have instituted schools by which the blessings of education have been immensely diffused; they have organized institutions for the furtherance of almost every object of benevolence and religion; and they collect immense sums of money for the support of those christian societies, whose sublime object is the illumination and evangelization of the world. Of these institutions we shall present an enumeration when we come to detail the history of the individual denominations.

The history of the Nonconformists, however, has not always been bright, neither have its seasons always been happy. Times have evolved and events have occurred since the middle of the last century, which must have materially affected its interests, and reasonably excited the anxious solicitude of its friends. A most unfounded, and at the same time, a most absurd prejudice was at

one time excited against the Nonconformists on account of their supposed political principles. During the time of the American war, and especially at the commencement of the French revolution, the name of a Dissenter was supposed necessarily to designate an enemy to the constitution of his country, and no slight caution was required to escape from the machinations of infamous informers, and to avoid the consequences, even to personal liberty, which a single unguarded expression might have entailed. The admirable prudence and temper of the Nonconformists at this particular juncture, were above all praise. Without sacrificing a hair breadth of any thing which they deemed to be principle, without exemplifying any thing like the baseness and cowardice of trimming upon any subject whatever—they avoided all unnecessary obtrusion of disputed topics upon the public attention—they conducted themselves with peaceable submission to the laws—they united in the liberal and cordial support of every cause which was supposed to be identified with true patriotism—and their whole deportment was so uniformly irreproachable, that not one Nonconformist of any influence in this district was brought into trouble for any political indiscretion during the whole of this hazardous period in our national history. Other seasons of peril to the Nonconformists in this district have occurred, such as when the privilege of local effort and intinerant preaching was likely to be taken out of their hands by the interposition of a member of the House of Lords—and when, by the mistaken views, and consequent exertions of an eminent individual, now occupying the most exalted station in the realm which a subordinate person can assume, the education of the great body of the people was likely to be exclusively intrusted to the hands of the clergy of the Established Church—but these emergencies were by no means local—they were common to all the Nonconformists in the kingdom—and therefore they do not immediately belong to the object of our present history. We shall refer to some distinctive features in the great change which has taken place in the character of the seceders from the Established Church in this district generally, and then we shall refer to each of their denominations.

1. There is a mighty change in the style of their popular addresses—we are now alluding exclusively to the *evangelical* part of them. Their discourses are no more tedious, meagre, and lifeless skeletons, composed of an endless number of involved heads and particulars—neither are they the vehement rhapsodies of

unintelligible enthusiasm, no doubt very sincere, but at the same time very illiterate, bewildering by their incoherency, disgusting by their absurdity, and stunning by their vociferation—neither are they abstract and mysterious discussions upon party peculiarities, which both scripture and reason combine to condemn—they are now usually manly, devotional, well studied, earnest compositions, delivered without notes, and with the earnestness which the place and the cause demand, and are consequently equally esteemed and useful.

2. There is a change equally extensive in the mental condition of the people. Their information, and consequently their intelligence, have expanded to an astonishing degree—and their general mental improvement and acquisitions have advanced so rapidly, that the time has long since gone by, when the reveries of an empty headed ignoramus can be palmed, without question, upon the gulping gullibility of a blinded and stupified people. The ministers must now beware lest the people leave them behind them in the race.

3. As imilar change is observable in what, in common parlance, is called *the respectability* of the communities we are considering. To be a Dissenter is no longer disgraceful—no degrading badge of infamy is now attached to Nonconformists, by their exclusion from places of civil honour and emolument—they are now as legally capable as any other class of individuals of exerting their powers for the social and moral benefit of their fellow creatures—and they now number among their adherents and members, if not so much splendid rank and so much extravagant wealth, quite as much of influence, of education, and of ability as the Establishment itself.

4. A considerable change has taken place in the liberality of the different bodies of Dissenters—we mean in their kind and fraternal feelings to each other—the separating walls of malevolent partition are thrown down—the vexatious quarrelling of envying and hating parties has ceased—and these communities now in some measure regard themselves at travellers, collected it may be in different bodies, but moving in the same road, guided by the same chart, following the same leader, and bound to the same home.

So far we have looked upon the bright side of the question—we lament that candour, impartiality, and truth compel us to make observations of a very different description—these however

we shall postpone until we make our general estimate of the state of Nonconformity at the conclusion of the present chapter. We must make one observation before we proceed.

Much of the favourable state of things among the Nonconformists is to be ascribed to the influence of those Local Missionary and other societies of a similar description, which have been established in almost every village. These agencies began to operate about 1813—they have been multiplied in number and extended in influence until within the last few years—in one denomination they are still sustained with more than their pristine vigour—but in others they have lately been deplorably on the wane.

It is evidently necessary that the Independents and the Baptists, more particularly, should without delay adopt some effectual measures to revive the general influence and usefulness of their respective denominations. And this must be done, not by the sacrifice of any of those doctrinal opinions, which constituted the groundwork of the ministrations and success of their forefathers; nor by any dishonourable conformity to the maxims and manners which have become fashionable among the religionists of the day; but by the most zealous and unremitted attention to the state of religion in their respective congregations, by the demonstration of genuine and disinterested Christian zeal, by the abandonment of every thing which bears even the appearance of factious rivalry and sectarian bigotry, by the diffusion and maintenance of the principles of real, active, and permanent union, and the accomplishment of a complete and universal change in the habits of the ministers, of the subordinate officers, and of the private members of the churches. Nonconformity will never be permanently prosperous in this district, until each of the churches proves a centre of usefulness and an apparatus of effort for the diffusion of Christian truth, and the extension of the Christian cause.

We shall now proceed to enumerate the places of worship and the officiating ministers of each of the denominations of Dissenters known in the district.

## THE ROMAN CATHOLICS.

BEFORE however we proceed to enumerate the religious establishments belonging to the different bodies of Dissenters, we must refer to one sect formerly paramount in the kingdom, but now constituting by no means the first, even of its minor denominations. We refer to THE ROMAN CATHOLICS. Wonderful is the contrast which is presented by the present state of the Catholics, and their exclusive power and grandeur, in times which have been described in the preceding pages. Once, in this district, they had their lordly abbey, their nunneries, and other houses of superstition—once they employed a whole army of monastic and regular clergy—once they occupied every church, received the produce of every living, and revelled in the wealth which they derived from the contributions of the people—and once every landed proprietor, every cultivator of the ground, every burgess in the towns, and villane in the country, was numbered among their adherents—but now they have only two or three meeting houses, destitute of most of the pomps and decorations which are elsewhere involved in their worship, and with a few officiating priests supported by the liberality of their people. The Catholics indeed at present are indubitably increasing in numbers in three of the towns, at any rate, in the district; their zeal and diligence are worthy of imitation, and their success has corresponded with their exertions.

There are *two Roman Catholic Chapels in* LEEDS, one in Lady-Lane, and the other in the York Road. The first is a plain edifice of brick, very neat in the interior—the second is a new and a very handsome building, with a tower; it was opened with great solemnity in 1832. The Rev. Charles Lefevre, and the Rev. H. L. Oxley, are the present officiating Catholic clergy in Leeds.

*The Catholic Chapel at* BRADFORD is a small, but very

neat place of worship; it is situated on Stott Hill, and the Rev. John Maddocks is the resident priest.

*The Catholic Chapel at* WAKEFIELD was built in 1828. Like all the other places of worship in the district belonging to this denomination, it is distinguished by commodiousness and neatness; it is situated on Wentworth Terrace, and the Rev. J. G. Morris is the resident priest.

We have stated that the Roman Catholics are increasing in number in this district. The fact is rendered indubitable by the erection of three out of their four chapels within the last five years. Whether this increase is to be ascribed to the proselytes they have acquired from other religious sects, or from the vast multitude of those who have never made any profession of religion at all—or whether it is to be attributed to the introduction among the immense population of this manufacturing vicinity, of a great number of emigrants from Ireland and other places, who were Catholics prior to their arrival in this district, it is useless to inquire. The Catholics of this region and of these times are no more to be compared to the blinded and bigotted papists of former times, than intelligence is to be compared to ignorance, or enlightened propriety to furious intolerance. The Catholics are distinguished from their fellow countrymen by no peculiarities of social conduct, and their present faith accords much more closely with the lively and charitable representations of Eustace, than with the gloomy austerities of Bellarmine.

The abrogation of those penal statutes by which the Catholics were precluded from exercising their capacities for the benefit of their fellow countrymen, by which the brand of reproach was fixed upon their brows, and by which incessant exasperation was excited and perpetuated—has done more to smooth down any peculiarities of social habits and feelings among them, than all the arguments of the controversialists who in by gone times have made this district ring with their declamation. And it is a question whether all the voluminous works which were printed by that able disputant, Alexander Cooke, and his zealous coadjutors, have done so much good during the whole period which has elapsed from their publication, as even a few of those demonstrations of forbearance and regard, which have been exhibited since the restoration of the Catholics to the rights, to the privileges, and to the dignities of patriotic citizens.

## THE UNITARIANS.

THE Unitarians are not a numerous, but in point of circumstances and station, they are a highly respectable body in this district. Their congregations are mostly representatives of the Old Nonconformist churches, formerly orthodox, and established upon the basis of Trinitarian sentiments. There are some shades of difference of sentiment in some congregations, particularly in Leeds, but the distinction is so slight as to be unworthy of notice. The following is a list of their places of worship:

### THERE ARE TWO UNITARIAN CHAPELS IN LEEDS.

*The Chapel at Mill-Hill* was built in 1672. Thoresby says that "it was the first and certainly one of the most stately fabrics, supported by a row of pillars and arches, built after the first indulgence in the north of England." The place is endowed. Mr. Richard Stretton and Mr. Cornelius Todd were the first ministers, in conjunction with two others. Mr. Stretton was a friend of Dr. Manton, and his funeral sermon was preached by Matthew Henry. Mr. Todd is said to have drawn up the Confession of Faith, sometimes bound up with the Assembly's Catechism. It was during the ministry of Mr. Joseph Cappe, that the departure from Orthodox doctrine took place. Dr. Priestley became minister of this chapel in the year 1767, and was followed, in 1773, by Mr. William Wood. The Rev. Dr. Hutton is the present minister.

*Of Call-Lane Chapel* Thoresby says, "In the Call-Lane, betwixt the back gates of the quondam chantry and Mr. Harrison's garden, those of the congregational persuasion built a stately chapel or meeting-house, with a turret upon the leaded roof, anno 1691. The rev. and pious Mr. Thomas Whitaker, was their pastor, descended from the deservedly famous Dr. William Whitaker." The congregation was originally gathered by Mr. Christopher Nesse, one of the ejected ministers, in 1672; and

on his removal to London in 1675, Mr. Whitaker was called to succeed him; but the present chapel was not built till 1691—Thomas Whitaker took the pastoral charge of this place in 1675, and was minister there thirty-four years. "He is celebrated for extensive learning, and powerful abilities, for fervent piety, and exemplary excellence of character. His labours were great, and they were honoured with great success." He was an intimate friend of Mr. Heywood; and fellow-prisoner with him in York Castle many months. The sentiments of the congregation at Call-Lane are generally supposed to be not so decidedly Unitarian as those of others in the present list. The Rev. Mr. Crawford is the present minister. This chapel is endowed.

*The Unitarian Chapel at* BRADFORD, was built about 1717, and as we have seen (see p. 347,) it was afterwards adorned with the oak wainscotting taken from Howley Hall, prior to its demolition. Before the erection of the present chapel, the people were accustomed to assemble at Little Horton and in the neighbourhood of Wibsey. In 1732, Mr. Hardcastle, the son of a minister who was ejected from Bramham, officiated in his place of worship, and one of his successors was Mr Smith, whose evangelical sentiments were decisively exhibited in the sermons which he gave to the world. It was after his death, i. e. after 1768, that the revolution in the opinions of the congregation took place, which has issued in the present Unitarianism of the congregation. This chapel is extensively endowed. The Rev. N. T. Heineken is the present minister.

*Of the Unitarian Chapel at* WAKEFIELD, we are told, "The original chapel stood where the burying ground now is. Joshua Sagar was the first minister of whom we have any account, and he died in 1710. Thomas Whitaker, in his funeral sermon, described him as an able and faithful, a diligent and useful minister of the gospel, and bewails the heavy loss the people sustained by his death. The present chapel was built in 1752. Mr. Thomas Walker, A. M. of Mill-Hill chapel, Leeds, preached at the opening November 1, 1752; his sermon was afterwards printed. The Rev. Jeremiah Aldred (the son of Rev. J. Aldred of Monton, and orthodox on his first coming to Wakefield and during a considerable portion of his services there, if not to the last) was then mi-

nister of this congregation, and succeeded by the late Mr. Turner in 1761. The Rev. Thomas Johnstone is the present minister.

It appears then from this enumeration that there are four Unitarian chapels in this district. The members of this body have never been distinguished for remarkable zeal, yet they have Sunday Schools attached to their places of worship, they assist in supporting a Tract Society, and they are included in an association of ministers and congregations, which holds its meetings in rotation, at each of the places which are included within its limits. These congregations are all of them small.

As Dr. Priestley was one of the ministers at Mill-Hill Chapel in Leeds, as he was a native of the neighbourhood, and as he has been supposed by some to have been an honour to the district, we subjoin the following short account of him: Joseph Priestley, LL.D. F.R.S., and member of many foreign literary societies, was born on the 24th of March, 1733, at Field-head, in the parish of Birstal. His father was a cloth manufacturer, and both his parents were respectable among Calvinistic Dissenters. He acquired a knowledge of Hebrew, Greek, and Latin, in the school of an eminent teacher at Batley, and at the age of 19 became a theological student in the academy of Daventry. When about the age of 22 he was made choice of to be assistant minister to the Independent congregation of Needham Market, in Suffolk. Having remained at Needham for about three years, he received an invitation to be pastor of a small flock at Nantwich, in Cheshire, which he accepted. His reputation as a man of extraordinary talents and diligent enquiry soon spread among his professional brethren, and when Dr. Aikin was chosen to succeed the Rev. Dr. Taylor as tutor in divinity at Warrington, the vacant department of Belles Lettres was assigned to Mr. Priestley. About the year 1768, he was chosen pastor of the large and respectable congregation of Protestant Dissenters, at Mill-Hill, Leeds, which made him turn a considerable share of his attention to theological subjects. It was in Leeds that some of his most important philosophical discoveries were made, and some of his most elaborate works were composed. With his future history this work has no connexion, suffice it to say, that in the year 1793 he took leave of his native country, and embarked for North America. He died on that continent on the 9th of February, 1804.

## THE INDEPENDENTS.

ALTHOUGH the Independents or Congregationalists rapidly rose into importance about the middle of the seventeenth century, and although their numbers greatly increased during the Protectorate, and their liberal maxims upon the subject of toleration strongly recommended them to the popular favour, yet we have no traces of the existence of any of their congregations or churches, as such, prior to the passing of the Act of Uniformity. When the Independents, however, became distinctly known in this district, their numbers were small, nor did they for a very considerable period materially increase. It is a curious fact that the revival of the cause of the Independents in this part of the country, was coeval with the establishment of an academic institution among them.

Of that academic institution it is therefore necessary to speak. It is now denominated

AIREDALE COLLEGE;

it was formerly stationed at Idle, but by the munificence of a lady at Bradford, it has been removed to Undercliffe, in the immediate vicinity of that town. The following historical particulars upon this subject, extracted from the address delivered at the laying of the foundation stone of the New College, will deeply interest some of our readers. "The county of York and the district of Craven had the honour of witnessing the first dissenting academy in the year 1665. The traveller will find in the neighbourhood of Giggleswick, a village known by the name of Rathmill. Richard Frankland had been called from his station in Bishop Auckland by Cromwell, to preside over the university which he established in the neighbouring episcopal city. The restoration of course destroying an institution which was supported by the sequestrated funds of that See, this learned and pious man went to live upon a small estate he possessed in the rural seclusion already indicated. The academy was obliged to be transferred to different sites on account of those troublous times, but reverted to his property on which he died in 1698. These dates give, as the course of his professorship, thirty-three years. Three hundred.

students are said to have received his instructions. Thomas Whitaker, of Call-Lane, Leeds, was of the number. The Rev. Timothy Jollie, who had been one of his pupils, succeeded him, and carried on the Academy at Attercliffe; he having been ordained a pastor in the adjoining town of Sheffield in 1691. No character could stand more unblemished than his. Sixteen years comprised his professorship, as he died in 1714. A Rev. John Wadsworth was the successor, of whom scarcely a trace has been preserved. It is presumed that then the Academy was put under the direction of Dr. Caleb Rotherham, who resided at Kendal in Westmoreland, and who had great but proper influence among the Dissenters in the northern part of our island. He died in 1752."

"In 1756, it was resolved to support an Academy at Heckmondwike exclusively for an evangelical ministry. The Rev. James Scott was elected its principal. He died 1783. The Orthodox Dissenters of the West Riding must ever revere him with filial emotions. The men he formed and inspirited were the fathers of that great work whose memorials stand thick around us. William Fuller, Esq., of London, had been a generous patron of the institution. The Rev. Samuel Walker received the students at Northowram,—once the honoured residence and pastoral sphere of the admirable Heywood, who had the fidelity of the confessor, and the constancy of the martyr,—'whose praise is in all our churches.' If the office of this successor was not very satisfactorily discharged, many of his students did only greater honour to themselves. Here the renewed thread of our academic history again breaks. I am persuaded that though two societies arose out of it, to neither does the actual succession belong. Dr. Edward Williams was invited to take charge of the church at Rotherham, and the liberality of the Walker family fixed one institution within that township. But the Rev. W. Vint having been requested to undertake the superintendance during the arrangements necessary for commencing the institution,—it was quickly felt that it was too removed to be of all that service to this populous region which its proximity must secure; and as quickly allowed that he who had consented to the temporary assistance of the now forming institution, was very competent to guide permanently another which was daily experienced to be most essential. Edward Hanson, Esq., of London, but a native of this county, handsomely endowed it,—the churches around it poured their aid,—but not until many sacrifices was made by the Tutor which the public should

not have permitted. His presence forbids that eulogy which is only just. How he has economised his time, how exhausted his frame, how disdained his interest, for us, let a service of thirty-three years proclaim,—let his grey hair and his bending form attest! Of his varied talents and accomplishments there never was a doubt, that one be felt which Xenophon informs us Antipho alleged against Socrates, that his knowledge could not be very valuable when he was so disinterested in imparting it. Here may he find a pleasant shelter from the storm of calamity and age, find health in this air, exhilaration in this scenery, repose in this quiet,—and be happier by that law which governs a benevolent mind, be happier than ever before, by seeing the increase of happiness to others!" *

The building at Idle was long inadequate, its situation was highly inconvenient, and although the produce of the legacy of Mr. Hanson, amounting to between one and two hundred pounds per annum, was long supposed to be inseparably connected with the place itself, yet when the new arrangment was projected, no difficulty was experienced in carrying it into effect. Mrs. Bacon of Bradford, with a benevolence which does her infinite honour, gave unconditionally an estate, the rental of which is fifty pounds a year, and also gave another estate in the neighbourhood of Bradford with about fifteen hundred pounds, on condition that the friends of the institution would subscribe fifteen hundred pounds to erect buildings on the estate, for the accommodation of the tutor and the students. This has since been accomplished; at Undercliffe, just mentioned, a very commodious and elegant building has been erected, comprising every suitable convenience for its important object, although perhaps its station is too exposed for the comfort of its intended inmates. The Rev. Mr. Vint, who has been the resident tutor ever since the Academy was removed to Idle from Northowram, has been compelled to resign, his successor has not yet been appointed, but if the election have taken place before this part goes to press, we shall mention the name of the gentleman prior to its conclusion. The number of students at Airedale College has varied from fifteen to nineteen; the plan of instruction is judicious, although it is much to be regretted that the young men having to preach every Sabbath, as supplies for absent ministers or indestitute churches, have a most material portion of their time abstracted from their studies.

* Address, &c., by the Rev. R. W. Hamilton.

The following is a list of the Independent Chapels in this district with their ministers:

THE PARISH OF LEEDS.

LEEDS, Salem Chapel, ... ... ... ... ... The Rev. John Ely.
——— Queen Street Chapel, ... ... ... ... The Rev. Thomas Scales.
——— Albion Chapel, ... ... ... ... ... The Rev. R. W. Hamilton.
——— George's Street, ... ... ... ... ... The Rev. W. Hudswell.
WORTLEY, ... ... ... ... ... ... ... The Rev. R. L. Armstrong.

THE PARISH OF CALVERLEY.

IDLE, ... ... ... ... ... ... ... ... ... The Rev. Jos. Stringer.
PUDSEY, ... ... ... ... ... ... ... ... vacant.

THE PARISH OF BRADFORD.

BRADFORD, ... ... ... ... ... ... ... The Rev. Thomas Taylor.
ECCLESHILL, ... ... ... ... ... ... ... The Rev. Thomas Barker.
Allerton, Thornton, and Wilsden are not in the District.

THE PARISH OF OTLEY.

OTLEY, ... ... ... ... ... ... ... ... The Rev. J. S. Hastie.

THE PARISH OF WAKEFIELD.

WAKEFIELD, Zion Chapel, ... ... ... ... The Rev. J. D. Lorraine.
——— Salem Chapel. ... ... ... ... The Rev. John Kelly.
——— Quebec Street, ... ... ... ... The Rev. R. Cope, LL. D.

THE PARISH OF DEWSBURY.

DEWSBURY, .. ... ... ... ... ... ... The Rev. G. Waterhouse.
OSSET, ... ... ... ... ... ... ... ... ... vacant.

THE PARISH OF BATLEY.

MORLEY, Old Chapel. ... ... ... ... ... The Rev. Abm. Hudswell.
——— New Chapel, ... ... ... ... ... The Rev. John Calvert.
CHURWELL, .. ... ... ... ... ... ... The Rev. N. Dickenson.

THE PARISH OF BIRSTALL.

HECKMONDWIKE, Upper Chapel, ... ... The Rev. H. Bean.
——— Lower Chapel, .. .. The Rev. R. Martin.
CLECKHEATON, .. .. .. .. .. .. .. The Rev. James Scott.
GOMERSALL, ... ... .. .. .. .. .. The Rev. J. H. Cooke.

It appears then, from the preceding list, that there are twenty-one Congregational Churches within ten miles from Leeds.

Of course it will be impossible in this condensed narrative, to give the history of each of these chapels, to recite the mode of their origin, or to narrate the interesting events which have occurred to them, from the epoch of their foundation. There are some curious particulars relative to some of them, which we must not omit.

This district, in the instance of the Old Chapel at Morley, *affords the only example to be found in the kingdom, of a consecrated edifice having become an Independent chapel.* The building, in question, was erected about the reign of Queen Elizabeth, and the greatest part of it was originally used for the tithebarn of the Lord of the Manor. Mr. Scatcherd says, "There seems every reason for believing that the first change in the appearance of this barn, whatever it was, took place about the times of James or Charles the 1st, and that it was then converted into a place of worship. But its greatest improvement, we may reasonably conclude, happened under the Commonwealth of England, partly from the times, but principally from our first trust deed. At all events, it was then a chapel, as the ancient scrolls upon its walls, with their inscriptions, go nearly to prove; besides which this trust deed, executed in 1650, expressly mentions 'the chapel,' which could have been none other than this building. The chancel of the old demolished church had evidently been converted into a school, if not a dwelling, and was an integral structure, as I think, down to the æra of the revolution in 1688. In fact I know it was the village school in 1663, and that the master was either a once celebrated republican officer (Capt. Thomas Otes) or one of his sons—Ralph, or Samuel—the former of whom had taken the degree of master of arts, in one of the Universities. But, under what form the chapel presented itself in 1663 it is now impossible to determine." The trust deed of which the writer of the preceding paragraph speaks, was given by Thomas Viscount Savile, earl of Sussex, lord of the manor in 1650, and living at Howley Hall, who granted to certain trustees of the Presbyterian denomination, "a lease for five hundred years of the chapel premises, with some land and buildings, and all the tithes of corn, grain, grass, and hay thereunto belonging, at an annual rent of twenty shillings for the benefit of a preaching minister." Whatever may have been the provisions of this trust deed, the chapel, ten years afterwards, reverted to the Episcopalians, in whose possession it remained until after the revolution. The following curious account of the manner in which the chapel was recovered by the Nonconformists, is given by the author quoted above. "It appears then, that although the Stuart government had the cruelty to deprive our ancestors of their place of worship, it still considered, that altogether to eject trustees under a lease from the lord of the manor, of what was, unquestionably, his

freehold, would be rather too barefaced a violation both of law and equity, and it therefore (partly) abstained from such violence. This was, certainly, wonderful in men who stuck at nothing when their will was opposed, and had even the presumption to set up themselves to tolerate the Almighty, to receive the homage of his creatures—but so it was. Our brave forefathers, therefore, true to their trust—constant to their principles, and incensed at the tyranny of their oppressors, kept a resolute hold of their land in lease, and appropriated its produce to the support of a pious and enlightened ministry of their own choice. Of course it would happen that, except the pitiful trifle which arose out of baptismal or burial dues, there could be no fund for payment of a curate's salary; and the vicar of Batley, very naturally, became tired of an expense which was no less hurtful to the people of Morley than himself.

"At a time of which I write, the state of parties in the neighbourhood presented a spectacle rather singular. The vicar's deputy, and an old clerk, called Stainer, with scarce a dozen people, formed all the congregation at the chapel, while the meeting-houses at Morley and Topcliffe were crowded. Wherever the true pastor—the ejected minister—appeared, the flock were gathered, while the presence of a Conformist was like a signal to retreat. Common decency, therefore, at last required that an end should be put to a farce within the chapel, which had become quite as unprofitable, and far more unpopular, than the pantomime of St. Dunstan and his priests, in the Saxon ages. Mr. Dawson, the last of our ejected ministers, had the honour of gathering the scattered sheep within their ancient fold."

The facts included in the above history are so remarkable, and the case altogether is so interesting, that we have deviated from our usual order by their narration. It only remains for us to state, that from the time of Mr. Dawson, the chapel has continued with the dissenters, and that when, in the lapse of years, the ministers and the people had declined from the profession of their forefathers, a few years ago, the preaching of evangelical sentiment was restored by the present minister.

We shall now proceed to give a short statement of the origin of Independency, in the three principal towns in this district, viz. Leeds, Wakefield, and Bradford.

THE INDEPENDENT INTEREST IN LEEDS was established by the labours of the Rev. Mr. Edwards. This highly

respectable and valuable man was a native of Shrewsbury, and was induced to devote himself to the service of religion, by hearing Mr. Whitfield in Ireland; and thus furnished another instance of the incalculable usefulness of that great and memorable individual. Considerable numbers of those who were afterwards the most distinguished pastors of dissenting churches, dated their conversion from attending his ministry, and to this revival many of those congregations owe their rise, which have continued to increase and to flourish to the present day. For several years Mr. Edwards preached among the Methodists, but he left that body of people soon after his removal to Leeds, in 1755, and with the assistance of some friends he began to build a regular place of worship. Mr. Whitfield, under the influence of some unaccountable and absurd prejudice, at first strongly expressed his disapprobation of this proceeding, and he even went so far as to say, when he passed by the place, that "Ichabod," "the glory is departed," would soon be inscribed upon its walls. This vain and presumptuous prediction was never fulfilled, the labours of Mr. Edwards became eminently successful, and the Christian society which he formed was the commencement of that congregational interest in Leeds, which has since so widely extended. Mr. Whitfield, when informed of the prosperity of Mr. Edwards's congregation, said with great modesty and humility, "It is not the first time that I have spoken like a man." Mr. Edwards died Feb. 17, 1785, aged 71. He was a man of very respectable abilities, of fervent piety, and of great theological knowledge, and his method of preaching was distinguished by perspicuity and eloquence. It is scarcely necessary to remind the inhabitants of Leeds, that the place in which he preached was the Old White Chapel, near the coal staith, now entirely abandoned as a place of worship, in a situation, perhaps, the least eligible which could be found in the town, surrounded by houses, and in an unwholesome atmosphere. It is impossible to point out the various events which have been rendered auxiliary to the prosperity of the Independents in Leeds—had they been more active and zealous—had they proved themselves to be more fully convinced of the value of their principles—had they been more devoted to the diffusion of divine truth in their vicinity—there is no reason why their congregations should not have been doubly numerous in the town, and why they should not have stationed their churches in each of the immensely populous villages in the neighbourhood.

**THE INDEPENDENT INTEREST IN WAKEFIELD** originated with the late Rev. Samuel Bruce. This highly useful minister was born near Heckmondwike, 1754—he was received into the academy at that place, under the care of the Rev. James Scott, at the age of twenty-three, and after having preached for some time at Grimsby, he was induced to take up his abode in Wakefield. The following extract from his life, details all that is necessary for our present purpose. "The population of Wakefield was about 10,000. It was a rising commercial town, and was surrounded by villages, many of which were inhabited by small manufacturers. The cause of vital Christianity had for many years been in a low and languishing condition. The Presbyterian congregation, once orthodox, had lapsed into Arianism. Within the walls of the Establishment men were not apprized of their helpless and ruined condition, nor were they directed to Christ as an all-sufficient Saviour. And had it not been for the zealous occasional labours of Whitfield and Wesley, and subsequently of the students from Heckmondwike and our Methodist brethren, the lamp of truth would have been extinct in this large district. There was, indeed, a small band of Inghamites, who retained something of the truth; but their teacher was a man of no reputation for conduct. In this state of things, a few individuals, resident in the town and neighbourhood, who knew and loved the truth, and who had felt its power, assembled in an upper room for public worship. They had previously been obliged to leave their families, and go to the distance of seven or eight miles to hear the glad tidings of salvation. In this room Mr. Bruce began his ministerial labours Oct. 13th, 1782, and continued until a commodious chapel, then building, was finished. The chapel was opened January 1st, 1783, when appropriate discourses were delivered by the Rev. JosephCockin and the Rev.Thomas Grove. It was computed to contain about 800 persons, and in a few years was filled with attentive hearers. The church was formed in the following April, consisting of eighteen members and four occasional communicants." Mr. Bruce continued to preach in this chapel for forty-four years; he was disabled by a paralytic stroke from all further labour in 1826, and died on the 1st of June, 1833, in the seventy-ninth year of his age. Mr. Bruce was a man who acquired general respect by the undeviating consistency of his ministerial conduct. He had to pass through many severe afflictions in his congregation, but he maintained through every vicissitude the honourable

integrity of the true Christian, and died universally lamented and esteemed. We have no room to describe the process of the separations, which have since increased the number of the Independent churches in Wakefield to three.

THE INDEPENDENT INTEREST AT BRADFORD was established about 1780. An attempt had been made nearly twenty years before to collect a congregation. A young man of the name of Hale, of liberal education, engaging manners, and popular talents, preached in Bradford with very considerable acceptance, and it was hoped that he would settle among the people he had collected, and discharge the functions of the pastoral office. He however abandoned them and went to reside at Liverpool, and the incipient cause soon dwindled away. It was revived however, at the period we have mentioned, a new chapel was erected, the Rev. Mr. Crossley, of Booth, was invited to become the minister, he accepted the call, he removed to Bradford in 1782—but he died, after preaching only one sabbath day to the people of his intended charge. Although the number of inhabitants in Bradford has quadrupled since the commencement of the present century, there has continued to be only one congregational chapel. The conduct of the Independents in this town has displayed extraordinary infatuation. Notwithstanding that every sitting in the existing chapel has long been occupied, and notwithstanding that a vast number of individuals have been necessarily excluded from its communion, yet for reasons which it would be improper to publish, no attempt for many years has been made to accomplish the erection of another place of worship. It has, indeed, been announced lately, this most desirable and necessary object is now likely to be effected. But much time has been lost, and another exemplification has been afforded of the fact, that congregationalists frequently sacrifice the general interests of their body to the feelings and interests of individuals.

Having thus described the mode in which Independency riginated in the three principal towns of the district, we shall not enter into similar details with respect to the other congregations. Most of the places of worship belonging to this religious body in the district are of recent erection, and can claim no reverence on account either of their ancient date or of the celebrated men who have preached within their walls; but what is far better, they are generally filled with numerous auditories, their pulpits are

occupied sometimes by devoted, sometimes by eloquent, occasionally by learned, and always by, apparently, excellent men—a sunday school is attached to each of the churches—occasionally a library provides mental improvement and advantage for the young; and in a few instances those social religious meetings are sustained, which beyond any other agency which can be mentioned, are the means of promoting concord and extending religion.

THE RELIGIOUS INSTITUTIONS to which the liberality of the Congregationalists in this district, is almost exclusively directed, are, first of all the Airedale College, and the College at Rotherham—the Bible Society, in which they unite with the great body of Christians of every denomination—the London Missionary Society, to which they contribute by no means in proportion to their wealth—the Home Missionary Society for the West Riding of Yorkshire, which though highly useful, is exceedingly cramped in its operations in consequence of its limited funds—the Religious Tract Society, which in Leeds, is supported with great energy and spirit—and a considerable sum is annually collected in each of the towns by mendicant ministers, who, according to a custom which we cannot but deem to be highly disgraceful, are sent from their respective stations, to beg throughout the country to defray the expenses incurred in the erection of their chapels. It would be highly invidious, and therefore highly improper, to state what may be our own estimate of the state of religion among the Independent dissenters in this district. We shall only remark that occasionally a church is to be found highly prosperous, and under the superintendence of a minister truly devoted to the duties of his office, and endowed with the highest possible qualifications and endowments; we further add that we sincerely and earnestly wish that this was always the case.

## THE BAPTISTS.

ALTHOUGH there were Baptists in this district, at an early period in the eighteenth century, and one congregation existed which was dispersed by the influence of persecution, yet the Baptist like the Congregational cause, remained in a state of infancy until the general revival of religion after Whitfield and Wesley commenced their labours. Then they began to increase in number and to extend in influence, and their progress in both has continued gradually though steadily to the present hour. The only regularly organized Baptist church in this district up to 1750, was that at Rawden, but, as we shall presently see, the societies of this denomination in this vicinity at the present time, are both numerous and flourishing. We shall commence the rapid sketch we shall present of some particulars in the history of this denomination, by giving some account of

### THE BAPTIST COLLEGE, NEAR BRADFORD.

Although a number of young men had been trained up for the ministry among the Baptists, under the superintendence of Dr. Fawcett, at Brearley and Ewood Hall, near Halifax, yet their number was no means commensurate with the exigencies of the churches and the demands of the neighbourhood. It was therefore determined to establish an institution upon a regular and permanent basis, which should be supported by the liberality and devoted to the interests of the Baptists. The following account is drawn up with so much feeling, and is in every point of view so satisfactory, that it will be unnecessary to add many details of our own. "The late Mr. James Bury, of Pendle Hill, near Blackburn, had for a considerable time shown a deep interest in this subject. In the friendly interviews between him and the Rev. Dr. Fawcett, the question was often brought forwards and seriously discussed, long before appearances were sufficiently encouraging to warrant the adoption of any decisive measures. But where the heart is really engaged, fired with love to Christ and disinterested zeal for his cause, opposing difficulties do but

stimulate to proportionable efforts to overcome them. The want of pecuniary resources being one of these obstacles, Mr. Bury generously proposed to give £500 as the commencement of a fund, to be raised by voluntary subscription. This being made known, the Rev. Mr. Langdon, of Leeds, preached a sermon at the ensuing association, held at Hebden Bridge, expressly on the subject, which produced a very considerable impression. The text was, Eph. iv. 11, 12: 'And he gave some apostles and some prophets,' &c. At the close of the public services several resolutions were proposed and unanimously agreed upon, Mr. James Bury being appointed treasurer, and the Rev. Thomas Littlewood secretary. A meeting of the subscribers and other friends of the institution was held in the month of August following, at Rochdale, when a committee was appointed, and other arrangements were made. The Rev. Robert Hall had been invited to deliver an address to the newly-formed society on that occasion, and he did so in a most effectual and eloquent manner. The society in its proceedings since that period, and particularly in the appointment of the worthy president, who came into Yorkshire, June, 1805, and soon after settled at Bradford, has, amidst some difficulties, enjoyed many tokens of the Divine approbation. The number of applicants for admission into the seminary, which from the commencement has been at Horton, near Bradford, has more than kept pace with the finances of the establishment, so that while redoubled exertions became necessary, these extended prospects of usefulness afforded much encouragement. Though the beginning in the breast of an individual or two was small, there is reason to hope, that the latter end will greatly increase. The library of the Rev. John Sutcliff, of Olney, has been a most important acquisition. These, in addition to the many other valuable books which had previously been presented to the institution, form a very desirable collection for the biblical student, the great part of Mr. Sutcliff's library consisting of choice books, with some very scarce works on divinity. This excellent man died June 22, 1814. In his will he left his library for the purpose before mentioned, subject to a small bequest. The regard he retained for his native place and the surrounding districts, so evident from his letters contained in the preceding part of this narrative, and which he showed by his regular visits, so long as the state of his health permitted, led him to bequeath to this infant establishment that treasure of which he himself best knew the value, and which it had been one of the most pleasing occupations of his life to collect. The munificence

of Thomas Key, Esq., of Fulford, near York, in purchasing the premises occupied by the students, and presenting them to the society, with other liberal donations, have given still further stability to the institution, which we trust for ages yet to come will be the means of enlightening the minds of thousands, and leading them to serve the living and true God."

Previously to the institution of the academy, the state of the denomination in this district was very low, but by the Divine blessing on the labours of the tutors and students of the college, and other means originated and carried on, at least to a considerable extent by the institution, is now comparatively flourishing. The income of this academy averages at about nine hundred pounds. Upwards of 100 ministers have been educated, or are now pursuing their studies in this institution, not fewer than ninety of whom are now settled as pastors of churches in this country and abroad, with various degrees of success, it is true, but we trust all are honourably and usefully employed. The original purchase of the premises, which are secured to the denomination for ever, and the first repairs, amounting in the whole to little less than £1200, are included under this head, but the subsequent expense for improving the college, rebuilding the president's house, &c., which was about £2600 more, is not included in the account.

The following is a list of the Baptist churches in this district, with the names of their pastors:

IN THE PARISH OF LEEDS.

LEEDS, ... .. .. .. .. .. .. .. .. The Rev. J. Acworth.
BRAMLEY, .. .. .. .. .. .. .. .. The Rev. W. Cockroft.
STANNINGLEY, .. .. .. .. .. .. ..

IN THE PARISH OF CALVERLEY.

FARSLEY, .. .. .. .. .. .. .. .. The Rev. J. Foster.
IDLE, .. .. .. .. .. .. .. .. .. The Rev. S. Frearson.

IN THE PARISH OF GUISELEY.

HORSFORTH, .. .. .. .. .. .. .. The Rev. J. Yeadon.
RAWDEN, .. .. .. .. .. .. .. .. The Rev. S. Hughes.

IN THE PARISH OF BRADFORD.

BRADFORD, First Church, .. .. .. .. .. TheRev.W.Steadman,D.D.
———— Second Church, .. .. .. .. The Rev. B. Godwin.

IN THE PARISH OF DEWSBURY.

OSSET COMMON, .. .. .. .. .. ..

IN THE PARISH OF BATLEY.

GILDERSOME, .. .. .. .. .. .. .. The Rev. W. Scarlett.

Thus it appears that within ten miles of Leeds, there are eleven Baptist churches.

We shall proceed to give an account of the rise of the Baptist denomination, in the two principal towns in the district.

THE BAPTIST INTEREST IN BRADFORD originated in the following circumstances. Several persons resided at Bradford about 1753, who were members of the churches of the Baptist denomination at Haworth and Rawden. They invited their own ministers and others from more distant stations, particularly the minister at Bacup, and Mr. Smith of Wainsgate, to preach, when opportunity offered, in their houses. Mr. William Crabtree, then a young man, member of the church at Wainsgate, supplied once a month; and, after some hesitation, complied with their invitation to remove and settle amongst them. For some time he preached in a hired room; but the congregation increasing rapidly, a suitable place of worship was at length erected. It is unnecessary to describe the great extension of the Baptist interest in Bradford—the old church, which has vastly increased under the pastoral care of the truly venerable Dr. Steadman, is now associated with another, assembling in a beautiful and commodious chapel erected in 1824, and now the scene of the ministry of the Rev. B. Godwin, the colleague of Dr. Steadman in the academy at Horton.

THE BAPTIST INTEREST AT LEEDS originated in 1779. In that year a few persons at Leeds, of the Baptist denomination, hired a part of the Old Assembly Rooms, and requested Mr. afterwards Dr. Fawcett and the Rev. J. Parker, of Barnoldswick, to preach on the occasion of its being opened for public worship. It is said, that Mr. F. delivered a very ingenious sermon, which was greatly admired, from Neh. iv. 2: "What do these feeble Jews?" This may be considered as the commencement of the Baptist interest in Leeds. Two years afterwards, the chapel commonly called the Stone chapel, was opened, when Dr. Fawcett preached a judicious and solemn discourse, from Gen. xxviii. 17: "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven." The present commodious and elegant chapel was built 1826.

## THE WESLEYAN METHODISTS.

WESLEYAN Methodism in this district originated with a man, who, whatever may be thought of many of his actions, deserves to be held in everlasting remembrance for his undaunted heroism and his indefatigable zeal. John Nelson, a stone mason at Birstall, was educated under the care of a pious father, who read the scriptures, and exhibited a devotional example in his own family, and who died with a settled reliance upon the mercy of God, and in the full and happy confidence that providence would never suffer his widow and his children to be destitute of its kind and perpetual care. He had the happiness of marrying a woman of a character similar to his own, of strict integrity, of extraordinary abilities, and of courage which neither dangers nor difficulties were able to daunt. Men who are destined in religion to act a prominent part, are usually prepared for their duties and their influence by a course of extraordinary trial. So it was with Nelson. Even an enemy to Methodism has borne testimony to his sincerity. From a sense of duty he was compelled to leave Birstall, and in London he obtained a lucrative situation in his trade. The writer alluded to gives the following account, from his own life, of the preparatory exercises of his mind:

"The fear of judgment made him wish that he never had been born, and yet there was a living hope in his soul. 'Surely,' said he, 'God never made man to be such a riddle to himself, and to leave him so! There must be something in religion that I am unacquainted with, to satisfy the empty mind of man, or he is in a worse state than the beasts that perish.' Under such feelings he wandered up and down the fields after his day's work was done, inquiring what he should do to be saved, and he went from church to church, but found no ease, for what he heard exasperated the distemper of his mind instead of allaying it. When he heard a clergyman expatiate upon the comfort which good men derive in death from the retrospect of a well-spent life, it led him to reflect that he had never spent a single day wherein

he had not left undone something which he ought to have done, and done something which he ought not to have done. 'Oh,' says he, 'what a stab was that sermon to my wounded soul! It made me wish that my mother's womb had been my grave.' And when at another church he heard it affirmed, that man had no right to expect any interest in the merits of Christ, if he had not fulfilled his part, and done all that lay in his power, he thought that if that were true, none but little children could be saved, for he did not believe that any who had lived to years of maturity had done all the good they could, and avoided all the evil they might. 'Oh,' he exclaims, 'what deadly physic was that sort of doctrine to my poor sin-sick soul!'

"He went to hear dissenters of divers denominations, but to no purpose. He tried the Roman Catholics, but was soon surfeited with their way of worship, which of all ways was the least likely to satisfy a spirit like his. He attended the Quakers' meeting with no better success. For names he cared nothing, nor for what he might be called upon to suffer, so that he might find peace for his soul. 'I had now,' he says, 'tried all but the Jews, and I thought it was to no purpose to go to them;' so he determined to keep to the church, and read and pray, whether he perished or not. At this time Whitfield began his labours in Moorfields, and then it might have been thought he would have found the right physician, but Whitfield did not touch the string to which his heart accorded. 'He was to me,' says John Nelson, 'as a man that could play well on an instrument, for his preaching was pleasant to me, and I loved the man; so that if any one offered to disturb him, I was ready to fight for him; but I did not understand him; yet I got some hope of mercy, so that I was encouraged to pray on, and spend my leisure hours in reading the scriptures.' While Nelson was in this state he seldom slept four hours in the night,—sometimes he started from his sleep as if he were falling into a horrible pit; sometimes dreamed that he was fighting with Satan, and awoke exhausted and bathed in sweat from the imaginary conflict."

The conversion of John Nelson, and his introduction to Mr. Wesley, we relate in his own words. After speaking of his mental discouragements, he says, "Yet all this time I was as capable of working, both in understanding and strength, as ever I was in my life; and this was an encouragement to me. In all this time I did not open my mind either by word or letter; but I was like

a wandering bird, cast out of the nest, till Mr. John Wesley came to preach his first sermon in Moorfields. O that was a blessed morning to my soul! As soon as he got upon the stand, he stroked back his hair, and turned his face towards where I stood, and I thought he fixed his eyes on me; his countenance struck such an awful dread upon me, before I heard him speak, that it made my heart beat like the pendulum of a clock; and when he did speak, I thought his whole discourse was aimed at me; when he had done, I said, this man can tell the secrets of my heart; he hath not left me there, for he hath shewed me the remedy, even the blood of Jesus. Then was my soul filled with consolation through hope that God, for Christ's sake, would save me; neither did I doubt in such a manner any more, till within twenty-four hours of the time, when the Lord wrote a pardon on my heart. Though it was a little after Midsummer that I heard him, and it was three weeks after Michaelmas before that I found the true peace of God; yet I continued to hear as often as I could, but not to neglect my work. I had many flashes of love under the word, when I was at private prayer, and at the table of the Lord; but they were short, and often some sore temptations followed."

Of his introduction to Mr. Wesley, and some consecutive part of his experience, he says, "A few weeks after I was at St. Paul's, where Mr. John Wesley also was: and I contrived to walk with him after sacrament: for I had often wished I could speak with him, therefore I seized this opportunity: so we continued in discourse all the way from St. Paul's to the farther end of Upper-Moorfields; and it was a blessed conference to me. When we parted, he took hold of my hand, and looking me full in the face, bid me take care I did not quench the Spirit. I had not such an opportunity again while I stayed in London, either with him or his brother; and the Lord helped me through many trials. One night, after I had been delivered from grievous temptations, my soul was filled with such a sense of God's love, as made me weep before him. In the night I dreamed I was in Yorkshire, going from Gomersal Hill-Top to Cleckheaton; and about the middle of the lane, I thought I saw Satan coming to meet me in the shape of a tall, black man, and the hair of his head like snakes: but I thought I was not afraid at all; and I said, 'Stand by me, O Lord, and I will not turn to the right hand or to the left:' yet I thought I would not stand to fight with him as I used to do: when he came within about five paces of me, he

stood: but I went on, ript open my clothes, and shewed him my naked breast, saying, 'See, here is the blood of Christ:' then I thought he fled from me as fast as a hare could run."

When Nelson returned to Yorkshire, from London, says an historian of the Wesleyan Methodists, "he began to exhort his neighbours as well as to reprove them, and by defending his doctrines when they were disputed, was led unawares to quote texts of scripture, expound, and enforce them, in a manner which at length differed from preaching only in name. This he did in his own house at first, where he had the good fortune to convert most of his relations; and when his auditors became so numerous that the house could not hold them, he then stood at the door, and harangued there. Ingham was settled in this neighbourhood with a Moravian society, and he, at Peter Boehler's desire, gave John Nelson leave to exhort them: this permission was withdrawn, when the ill temper which the division in London had excited, extended itself here also, and Ingham would have silenced him, but John said he had not begun by the order of man, and would not leave off by it. Hitherto Nelson had not ventured upon preaching, for preaching it was now become, without strong inward conflicts of reluctance, arising from the natural sobriety of character, and perhaps from a diffidence of himself; and once when a great congregation was gathered together, begging him to preach, he acted the part of Jonah, and fled into the fields. But opposition stimulated him now; he "desired to die rather than live to see the children devoured by these boars out of the German wood." "God," he says, "opened his word more and more;" in other words, zeal and indignation made him eloquent. He now wrote to Mr. Wesley, telling him what he was doing, and requesting him, "as his father in the gospel, to write and give him some instructions how to proceed in the work which God had begun by such an unpolished tool as himself." Wesley replied that he would see him in the ensuing week. He came accordingly to Birstall, and found there a preacher and a large congregation raised up without his interference.

After Mr. Wesley had left Birstall the labours of John Nelson became more abundant, more persevering, and more successful than ever, and he proved the agent of introducing Methodism into the most important places in the district. Mr. Wesley visited Birstall in 1741, and before the termination of that year Nelson had commenced the promulgation of his system in

Leeds. His account of this event merits particular notice in this work:

METHODISM WAS INTRODUCED INTO LEEDS by the conversion of a person whose name was William Shent, and who had no sooner assumed the cause, than he devoted all the energy of his soul to its prosperity, and became the means of establishing that interest which has so immensely expanded to the present day. Of this event, Nelson says, "About this time William Shent was converted: and there began to be an uproar in Leeds, about his saying he knew his sins were forgiven. Some, however, believed his report, and had a desire to hear for themselves; neither could he be content to eat his morsel alone, for his heart panted for the salvation of all his neighbours.

"The Christmas following he desired me to go and preach at Leeds; but when I gave notice of it to the society, they advised me not to go till we had kept a day of fasting and prayer. So we humbled ourselves before the Lord on the Friday, and on Sunday night I went to Leeds, several of the brethren accompanying me. As we were going over the bridge, we met two men who said to me, 'If you attempt to preach in Leeds you must not expect to come out again alive; for there is a company of men that swear they will kill you.' I said, 'They must ask my Father's leave; for if he has any more work for me to do, all the men in the town cannot kill me till I have done it.'

"When we got to brother Shent's he had provided a large empty house to preach in, and it was well filled with people. As soon as I got upon the stairs, I felt an awful sense of God rest upon me, and the people behaved as people that feared God, and received the word with meekness.

"Now the Armley society became a nursing mother to the new born souls at Leeds: for there were several souls at Armley, who had stood from the beginning without wavering, and I trust we shall meet together in heaven."

To the commencement of the cause of Methodism in Leeds he again refers, when, after refering to a journey which he took in the following year, he says, "At my return, I began to preach in the open street, at brother Shent's door, in Leeds, and great companies flocked to hear me. The first time I stood up in the street, I was struck on the head with an egg and two potatoes, but that neither hindered me from speaking, nor them from hear-

ing. I heard that several serious people, as soon as I had done, went to an old clergyman, to ask his advice about the doctrine I had preached, and told him as much of the sermon as they could; he answered, he hoped no one had disturbed me for preaching that doctrine; they told him some had thrown potatoes at me, and spoiled my wig and coat with a rotten egg; he said he would rather lose his arm than throw at any man for preaching such doctrine; for that was the marrow of the gospel. Many lost their prejudice by his word, and embraced the truth with joy; so that I preached in the streets at Leeds, every other Sunday morning, with very little disturbance."

This last anecdote is highly honourable to the clergyman, and will prove deeply interesting to the reader. Who the clergyman was, it is now impossible to assertain. Such was the humble commencement of Methodism in Leeds, where the Wesleyans now have one of the most numerous, devoted, and respectable body of adherents in the kingdom, and where, notwithstanding some untoward events, shortly to be alluded to, they still continue to prosper to an unprecedented degree.

Some highly interesting particulars may be communicated relative to the early history of Wesleyan Methodism in Leeds, which we shall present to our readers as far as possible, in the words of Mr. Wesley.

Mr. Wesley informs us in his Journal, "May 29, 1743, that, not a year before, he had come to Leeds, and found no man cared for the things of God: 'but,' he observes, 'a spark has now fallen in this place also, and it will kindle a great flame. I met the infant society, about fifty in number, most of them justified, and exhorted them to walk circumspectly. At seven o'clock, I stood before Mr. Shent's door, and cried to thousands, '*Ho! every one that thirsteth, come ye to the waters!*' The word took place. They gave diligent heed to it, and seemed a people prepared for the Lord. I went to the great church, and was shewed to the minister's pew. Five clergymen were there, who a little confounded me, by making me take place of my elders and betters. They obliged me to help in administering the sacrament. I assisted with eight more ministers, for whom my soul was much drawn out in prayer. But I dreaded their favour, more than the stones at Sheffield."

Nine years afterwards the following curious circumstance

took place, which Mr. Wesley records in the following terms: "At White-coat Hill, three miles from Leeds, a few weeks since, as our brother Maskew was preaching, a mob arose, broke the windows and doors, and struck the constable, Joseph Hawley, one of the society. On this we indicted them for an assault; but the ringleader of the mob, John Hellingworth, indicted our brother the constable, and got persons to swear the constable struck him. The grand jury threw out our indictment, found their's against us, so we stood trial with them, on Monday, July 15, 1751. The recorder, Richard Wilson, Esq., gave it in our favour, with the rest of the court. But the foreman of the jury, Matthew Priestley, with two others, Richard Cloudsly and Jabez Bunnel, would not agree with the rest, being our avowed enemies. The foreman was Mr. Murgatroyd's great friend and champion against the Methodists. However, the recorder gave strict orders to a guard of constables to watch the jury, that they should have neither meat, drink, candles, nor tobacco, till they were agreed in their verdict. They were kept prisoners all that night and the next day till five in the afternoon, when one of the jury said, 'he would die before he would give it against us.' Then he spake closely to the foreman concerning his prejudice against the Methodists, till at last he condescended to refer it to one man. Him the other charged to speak as he would answer it to God in the day of judgment. The man turned pale, trembled, and desired that another might decide it. Another, John Hardwick, being called upon, immediately decided it in favour of the Methodists. After the trial, Sir Henry Ibison, (Ibbetson,) one of the justices, called one of our brethren to him, and said, 'You see, God never forsakes a righteous man; take care you never forsake him.'"

In the year 1753, when Mr. Whitfield and Mr. Grimshaw were present at a watch-night in Leeds, Mr. C. Wesley and Mr. Whitfield preached what is now called a double lecture, and the occasion was said to have been "a time of great solemnity, and of great rejoicing in hope of the glorious appearing of the great God."

The following letter, written in the same year by Mr. C. Wesley to the society in Leeds, will show his opinion of the Leeds Methodists.

"*To my beloved Brethren at Leeds, &c.*

"GRACE and PEACE be multiplied! I thank my God on your behalf, for the grace which is given unto you, by which

ye stand fast in one mind and in one spirit. My Master, I am persuaded, sent me to you at this time, to confirm your souls in the present truth—in your calling, in the old paths of Gospel-ordinances. O that ye may be a pattern to the flock for your unanimity and love! O that ye may continue stedfast in the word, and in fellowship, and in breaking of bread, and in prayers, (private, family, and public,) till we all meet around the great white throne!—I knew before hand, that the Sanballats and Tobiahs would be grieved when they heard, there was a man come to seek the good of the Church of England. I expected, they would pervert my words, as if I should say, *The Church could save you.* So, indeed, you and they thought, till I and my brethren taught you better; and sent you, in and through all the means, to Jesus Christ: But let not their slanders move you. Continue in the old ship. Jesus hath a favour for our church, and is wonderfully visiting and reviving his work in her. It shall be shortly said, '*Rejoice ye with Jerusalem, and be glad with her, all ye that love her: Rejoice for joy with her, all ye that mourn for her.*' Blessed be God, you see your calling. Let nothing hinder you from going constantly to church and sacrament. Read the scriptures daily in your families, and let there be a church in every house. The word is able to build up; and and if ye watch and pray always, ye shall be counted worthy to stand before the Son of man. Watch ye, therefore, stand fast in the faith, quit yourselves like men, be strong: Let all your things be done in love. I rejoice in hope of presenting you all in that day. Look up, for your eternal salvation draweth near.

"CHARLES WESLEY."

It may be further mentioned here that when the Conference was held at Leeds, May 6, 1755, the momentous question was agitated, whether the Methodists were to retain their connexion with the establishment, or finally to secede from it? This was the most important inquiry which could have been proposed to the incipient body, and was decisive of its subsequent prosperity and reputation. But the time had not yet arrived for the important step to be taken. Upon this occasion Mr. Wesley says, "The point on which we desired all the preachers to speak their minds at large, was, *Whether we ought to separate from the Church?* Whatever was advanced on one side or the other, was seriously and calmly considered; and on the third day we were *all* fully agreed in that general conclusion, *That whether it was* LAWFUL

*or not, it was no ways* EXPEDIENT."—*In a multitude of counsellors there is safety.*

This subject seems to have particularly engrossed the attention of the Methodists in this district, for in 1792, we find that the Methodists ministers of the Leeds, Wakefield, Sheffield, Bradford, Birstall, Dewsbury, and Otley Circuits, met at Leeds, in May, and resolved, "not to separate from the Church." And in the following year, the subject again came before the Conference held in Leeds, when it was resolved by the preachers, that their societies should still remain members of the Established Church, and that the sacrament should not be administered by their preachers, "except where the whole society is unanimous for it, and will not be contented without it," and then only in the evening, "and according to the forms of the Church of England."

We shall now give a brief reference to Chapels of the Methodists in Leeds. In 1750, they first made an attempt to build, for in that year they obtained a lease for 99 years of an old house and piece of land, on which, the next year, they erected their first chapel in Leeds. In 1755 they erected a meeting-house near the White Cloth Hall. In 1771, the Old Chapel was opened. The first stone of the Chapel in Albion Street, was laid on April 30, 1801. Wesley Chapel was opened June 27, 1816. On the 26th of April, 1824, the first stone of Brunswick Chapel was laid, and it was opened in September in the following year.

THE INTRODUCTION OF METHODISM TO WAKEFIELD was connected with a circumstance which will shew at once the wicked spirit by which the enemies of Methodism were actuated, and the dreadful persecutions which its first preachers had to endure. Nelson gives us the following particulars upon this subject: "When I got home, I found my wife much better, though never likely to recover her former strength; owing to the persecution she met with at Wakefield, when Mr. Larwood was mobbed there. After they had abused him, she with some women set out for Birstall—a mob followed them into the fields; when they overtook them, she turned about and spake to them, upon which all the men returned without touching them; but the women followed them till they came to a gate, where they stopt them: they damned her, saying, 'You are Nelson's wife, and here you shall die.' They saw she was big with child, yet beat her on the body so cruelly, that they killed the child in her womb,

and she went home and miscarried directly; this treatment she has reason to remmber to her life's end; but God more than made it up to her, by filling her heart with peace and love."

The following event, interesting in the early history of Methodism, took place at Wakefield. "On March 14, 1744, being at Birstall, a person informed Mr. C. Wesley of a constable who had a warrant in which his name was mentioned. Mr. C. Wesley sent for him, and found it was, 'To summon witnesses to some treasonable words said to be spoken by one *Westley*.' He was just leaving Birstall when this information was given him; but he now determined not to go forward for London as he intended, thinking it better to appear before the justices at Wakefield, and, as he says, look his enemies in the face. Accordingly, he rode to Wakefield the next morning, and waited on Justice Burton at his inn, with two other justices, Sir Rowland Wynn, and the Rev. Mr. Zouch. He informed Mr. Burton, that he had seen a warrant of his, summoning witnesses of some treasonable words, said to be spoken by one Wesley: that he had put off his journey to London, that he might answer whatever should be laid to his charge. Mr. Burton replied, he had nothing to say against him, and he might depart.—Mr. C. Wesley answered, 'That is not sufficient without clearing my character, and that of many innocent people, whom their enemies are pleased to call Methodists.'—'Vindicate them!' said my brother clergyman, 'that you will find a very had task.'—I answered, 'As hard as you may think it, I will engage to prove that all of them, to a man, are true members of the Church of England, and loyal subjects of his Majesty King George.' I then desired they would administer to me the oaths: and added, I wish, gentlemen, that you could send for every Methodist in England, and give them all the same opportunity you do me, of declaring their loyalty upon oath.—Justice Burton said, he he was informed that we constantly prayed for the Pretender in all our societies, or noctural meetings, as Mr. Zouch called them. I answered, The very reverse is true. We constantly pray for his Majesty King George, by name. Here are such hymns (shewing them) as we sing in our societies. Here is a sermon which I preached before the University, and another preached there by my brother Here are his Appeals and a few more tracts, containing an account of our principles and practices. I then gave them our books, and was bold enough to say, I am as true a Church-of-England man, and as loyal a subject, as any man in the kingdom!

They all cried, that was impossible. But it was not my business to dispute, and as I could not answer till the witnesses appeared, I withdrew without further delay. While I waited at a neighbour's house, the constable from Birstall, whose heart the Lord had touched, was brought to me by one of the brethren. He told me had summoned the principal witness, Mary Castle, on whose information the warrant was granted. She was setting out on horseback when the news came that I was not gone forward to London, as they expected, but had returned to Wakefield. Hearing this, she turned back, and declared to him that she did not hear the treasonable words herself, but another woman had told her so. Three witnesses, who were to swear to my words, retracted likewise, and knew nothing of the matter. The fifth, Mr. Woods, an alehouse-keeper, is forth-coming, it seems, in the afternoon. I now plainly see what the consequence would have been if not appearing here to look my enemies in the face. Had I gone on my journey, there would have been witnesses enough, and oaths enough, to stir up a persecution against the Methodists." To this boldness Mr. Wesley was indebted for a full acquittal from the charge. His dialogue with the justices will be found in a note.*

* "Between two and three o'clock, Mr. Woods came, and started back on seeing me, as if he had trod upon a serpent. One of the brethren took hold of him, and told me he trembled every joint of him. The justices' clerk had bid the constable bring Woods to him as soon as ever he came. But notwithstanding the clerk's instructions, Woods frankly confessed, now he was come, he had nothing to say, and would not have come at all, if they had not forced him. I waited at the door till seven in the evening, while they were examining the disaffected. I took public notice of Okerhousen, the Moravian teacher; but not of Kendrick. When all their business was over, and I had been insulted at their door from eleven in the morning till seven at night, I was sent for and asked, 'What would Mr. Wesley desire?'

"*Wesley.*—I desire nothing but to know what is alleged against me.—Justice Burton said, what hope of truth from him? Then addressing himself to me, 'Here are two of your brethren, one so silly, it is a shame he should ever set up for a teacher; and the other has a thousand lies and equivocations upon oath. He has not wit enough, or he would make a complete Jesuit.'—I looked round, and said, I see none of my brethren here, but this gentleman, pointing to the reverend justice, who looked as if he did not thank me for claiming him.

"*Burton.*—Why, do you not know this man? pointing to Kendrick.

"*Wesley.*—Yes, Sir, very well: for, two years ago, I expelled him from our Society in London, for setting up for a preacher.—To this poor Kendrick assented; which put a stop to further reflections on the Methodists.—Justice Burton then said, I might depart, for they had nothing against me.

THE INTRODUCTION OF METHODISM INTO DEWSBURY was connected with a very extraordinary instance

"*Wesley.*—Sir, that will not satisfy me; I cannot depart till my character be fully cleared. It is no trifling matter: even my life is concerned in the charge.

"*Burton.*—I did not summon you to appear.

"*Wesley.*—I was the person meant by *one Westley*, and my supposed words were the occasion of your order, which I read signed with your name.

"*Burton.*—I will not deny my orders; I did send to summon the witnesses.

"*Wesley.*—Yes; and I took down their names from the constable's paper. The principal witness, Mary Castle, was setting out; but, hearing I was here, she turned back, and declared to the constable, she only heard another say, that I should speak treason. Three more of the witnesses recanted for the same reasons: and Mr. Woods, who is here, says he has nothing to say, and should not have come, had he not been forced by the minister. Had I not been here, he would have had enough to say; and you would have had witnesses and oaths enough; but I suppose, my coming has prevented theirs.—One of the justices added, 'I suppose so too.' They all seemed fully satisfied, and would have had me to have been so too. But I insisted on their hearing Mr. Woods.

"*Burton.*—Do you desire he may be called as an evidence for you?

"*Wesley.*—I desire he may be heard as an evidence against me, if he has aught to lay to my charge.

"Then Mr. Zouch asked Mr. Woods, what he had to say? What were the words I had spoken? Woods was as backward to speak as they to hear him: but was at last compelled to say, 'I have nothing to say against the gentleman; I only heard him pray, that the Lord would call home his banished ones.'

"*Zouch.*—But were there no words before or after, which pointed to these troublesome times?

"*Woods.*—No: none at all.

"*Wesley.*—It was on February the 12th, before the earliest news of the invasion. But if folly and malice may be interpreters, any words, which any of you, Gentlemen, may speak, may be construed into treason.

"*Zouch.*—It is very true.

"*Wesley.*—Now, Gentlemen, give me leave to explain my own words. I had no thoughts of praying for the Pretender; but for those who '*confess themselves strangers and pilgrims on earth; who seek a country*,' knowing this is not their home. The Scriptures,—yes, Sir, (to the clergymen,) you know that the Scriptures speak of us as captive exiles, who are '*absent from the Lord, while present, in the body.*' We are not at home till we are in heaven.

"*Zouch.*—I thought you would so explain the words, it is a fair interpretation.

"I asked if they were all satisfied?—They said they were; and cleared me as fully as I desired.—I then asked them again, to administer to me the oaths.—Mr. Zouch looked on my sermon, and asked who ordained me.—I answered, the Archbishop, and the Bishop of London, in the same week. He said, with the rest, it was quite unnecessary, since I was a clergyman, and student of Christ Church, and had preached before the University, and taken the oaths before.—Yet I mentioned it again, till they acknowledged in explicit terms, 'That my loyalty was unquestionable.' I then presented Sir Rowland and Mr. Zouch, with the 'Appeal to men of Reason and Religion,' and took my leave."

of clerical liberality. John Nelson had formed a society, the clergyman "did not condemn them unheard, but talked with them, examined into the doctrine they had been taught, and its effects on their lives. When he found, that as many as had been affected by the preaching, were evidently reformed, and brought to church and sacrament, he testified his approbation of the work, and rejoiced that sinners were converted to God. Had all the ministers of the Established Church acted with the same candour, they would have served the church better, and the work would have been much more extended than we have yet seen it."

WESLEYAN METHODISM WAS INTRODUCED INTO BRADFORD about the same time that it was established in Wakefield and Leeds. When John Nelson, of whom so much has been related in the preceding pages, to the everlasting disgrace of the country and of the times, was pressed for a soldier, because he chose to promulgate particular religious opinions, and when he was thrown into the prison in Bradford, as his persecutors were marching him to York, he was attended by several individuals who belonged already to the Methodists, and who regarded him as a suffering member of their body.

While, however, due honour is given to Nelson as the founder of Wesleyan Methodism in this district, it must not be supposed that he was the means of establishing any of those societies which have since so widely extended. Mr. Wesley, with characteristic energy and zeal, soon entered into Nelson's labours *—

* Upon this subject of Nelson's labours at Birstall, of Mr. Wesley's conduct, and the consequent dissemination of Methodism, Messrs. Coke and Moore say, "Here was a preacher and a large congregation, many of whom were happy partakers of the faith of the gospel, raised up without the direct interference of Mr. Wesley. He therefore now fully acquiesced in the order of God, and rejoiced that the thoughts of God were not as his confined thoughts. His mind was enlarged with the love of God and man; and he determined more firmly than ever to spend and be spent for the glory of his name. Nelson's Journal was afterwards published, and is now extant. And it is hard to say which is most to be admired, the strength of his understanding, unassisted by human learning; his zeal for the salvation of souls; or the injuries and oppressions which he suffered from those who 'knew not what spirit they were of.' Mr. Wesley visited this good man at his earnest request, and from that time laboured much in Yorkshire. In no part of England has religion taken a deeper root, or had a wider spread, than in this favoured county. The people, who are numerous, are also industrious, and in general fully employed. They have learned to be 'diligent in business, and fervent in spirit, serving the Lord.' Not only in all the capital towns, but in the villages also, numerous socie-

chapels were rapidly erected—and when Methodism was digested into a regular system, this district became one of its principal seats, and one of its favourite scenes. With the exception of some parts of Lancashire, perhaps there is no part of the kingdom in which the Methodists are so numerous, and in which they exert so extensive an influence upon the population. In Leeds, and in some other places, they are indubitably the most numerous body of professing Christians; their numbers are continually increased by the zeal and union of the whole body, and by the admirable apparatus for exertion it contains; and even those who differ from them most, must acknowledge that no similar effects have ever been produced upon the great mass of the people as the Wesleyan Methodists have accomplished. The character of their congregations has immensely changed since the time of Nelson and of Wesley. The Methodists at that period were generally persons of the humblest circumstances in life, without either worldly wealth, worldly influence, or worldly reputation—but now they have among them considerable opulence and high respectability, and many of them are secularly eminent in their respective vicinities. Their external appearance and manners in this district have also undergone a similar revolution; the primitive Methodists were almost always distinguished by certain peculiarities of dress and deportment, abstracted altogether from religion, by which they were completely separated from the rest of the population—but now, although their peculiarities are occasionally visible in some of the older and more rigid members of their communities, they have little that is distinctive from other denominations in their modes of appearance, their habits of life, and their forms of conversation. In some instances, indeed, there is an evident tendency to the other extreme. Another great change which has been gradually progressing among the Methodists of this district must also be mentioned. Both the preachers and private christians of their denomination were formerly indubitably exceedingly illiterate, and some of them even poured contempt upon human learning as inconsistent with sacred influence and with the true spirit of religion; but now their ministers will not be tolerated unless they are men of knowledge as well as men of piety, and their people are, generally speaking, as well informed as those of any corresponding class of society in any other party in

ties were formed; and Christian fellowship, till then unknown, has given to religion stability, and a beauty, which can hardly be conceived by those who knew it not."

the religious world. One circumstance more remains to be alluded to. When the Methodists first commenced operations in this district, they commonly preached in the open air, or in private houses, and the chapels which they built were plain and simple edifices, perfectly destitute of any thing like architectural decoration; but now their places of worship, in many instances, are truly splendid edifices, they transcend the public buildings of any other denomination whatever; some of them in the large towns have cost immense sums of money, and will contain immense multitudes of people. Brunswick chapel, in Leeds, both externally and internally, is one of the largest and most magnificent ecclesiastical buildings in the empire.

The energy with which the Wesleyan Methodists have acted in this district, is in a great measure to be ascribed to the character of the societies in the large towns. This observation is particularly applicable to Leeds. An enemy of Wesleyan Methodism, upon this subject, has acknowledged, that "from the earliest days of Methodism, the society at Leeds had retained an exalted character for genuine piety, simplicity, and zeal for the glory of God; so that in point of numbers, of piety, and general prosperity, Leeds became the Eden of Methodism in the north of England, and her praise was in all the churches." The same observation may be applied both to Wakefield and Bradford; and from the time of Nelson himself, the societies at Birstall, at Bramley, and many of the large manufacturing villages, and other places,* have been distinguished by their successful and devoted labours in support of the common cause. There can be no doubt that this animation of effort is in a considerable measure to be ascribed to the periodical sessions of the Conference at Leeds, when a most powerful impulse is given to the affairs of every society in the vicinity, and whose public proceedings are calculated, in an eminent degree, to promote that spirit of ardent zeal by which the whole body is characterised.

It is of course perfectly impossible for us to refer to the mighty mass of particulars which might be narrated relative to the history of Methodism in this district. At the conferences held in

* Among these places Otley deserves specifically to be named. Here a society was formed in the infancy of Methodism, and here one of the most distinguished of Wesley's coadjutors, JOHN PAWSON, a native of Thorner, was brought to that decision which terminated in his consecration to the work of the ministry. "The serious behaviour of the people, he says, struck him with awe, the singing greatly delighted him, and the sermon was much blest to his soul."

Leeds, circumstances have occasionally occurred which have either had a commanding influence upon the body itself, or have been connected with secessions from its numbers; and events have taken place in the society, which have occupied the earnest attention of the whole religious world. But we purposely avoid allusion to these particulars, which would occupy far more space than we are able to spare. Instead also of giving histories of this denomination in each of the towns, we must content ourselves with the following accurate and correct list:

The Methodists' interest in this locality is compressed in two districts, the Bradford District and the Leeds District. The Bradford District comprises the circuits of Bradford, Keighley, Bingley, Shipley, Yeadon, Woodhouse Grove, Skipton, Addingham, Grassington, and Settle. The Leeds District includes the circuits of Leeds East, Leeds West, Bramley, Wakefield, Birstall, Dewsbury, Otley, Pateley Bridge, and Pontefract. It is evident that all these circuits are not included in our district; we shall give a list of all the chapels and preaching places in the circuits.

In the BRADFORD CIRCUIT are the following chapels and preaching places: In Bradford there are two chapels; Horton, Low Moor, Clayton Heights, Dudley Hill, Bradford Moor, Farsley, Calverley, Allerton, Manningham, Wibsey, Clayton, Heaton, Woodhouse Hill, Four Lane Ends, Bowling Lane, Little Horton, Bank Foot, White Abbey, Woodhall Hills, Slack Side, Brown Royd, Seven Stars, and Colliers' Row.

In the SHIPLEY CIRCUIT.—Shipley, Baldon, Esholt, Carr Syke, Gill's Mill, Baildon Green, and Bolton.

In the YEADON CIRCUIT.—Yeadon, Guiseley, Rawden, Carlton Poorhouse, and Moor Top.

In the WOODHOUSE GROVE CIRCUIT.—Woodhouse Grove, Idle, Eccleshill, Apperley Bridge, Undercliffe, and Bolton.

In the LEEDS EAST CIRCUIT.—The Old Chapel, Brunswick Chapel, Leeds; Woodhouse, Woodside, Chapel Town, Seacroft, Thorner, Barwick, Halton, Garforth, Kippax, Great Preston, Little Preston, Colton, Roundhay, and Woodhouse Carr.

In the LEEDS WEST CIRCUIT.—Albion-Street Chapel, Wesley Chapel, Leeds; Hunslet, Holbeck, Beeston, Alwoodley Gates, Harewood, Wike, Dunkeswick, Shadwell, Weardley, Eccup, Middleton, Bellisle, Carr Lane, Thorpe Hall, Headingley, New Wortley, Brewery, and Foundry.

In the BRAMLEY CIRCUIT.—Bramley, Armley, Wortley, Farnley, Pudsey, Stanningley, Horsforth, Kirkstall, Forge, Rodley, and Huff End.

In the WAKEFIELD CIRCUIT.—Two Chapels in Wakefield; Horbury, New Miller Dam, East Moor, Lee Moor, Rothwell, Woodlesford, Oulton, Ardsley, Newton Lane, Carr Gate, Lingwell Gate, Kirkham Gate, Crigglestone, Potovens, Flanshaw, Alverthorpe, Walton, Sandall, and Lofthouse.

In the BIRSTALL CIRCUIT.—Birstall, Gomersal, Morley, Morley Moor, Churwell, Westgate Hill, Birkenshaw, Gildersome, High Town, Batley, Wasp Nest, Driglington, Topshaw, Carlinghow, Adwalson, and Healey.

In the DEWSBURY CIRCUIT.—Dewsbury, Tingley, Mirfield, Hopton, Ossett, Netherton, Briesfield, Thornhill, Whitley, Middleton, Earls Heaton, Gawthorp, and Chidwell.

In the OTLEY CIRCUIT.—Otley, Greenholme, Burley, Weeton, Rigton, Pannel, Beckwithshaw, Leathley, Stainburn, Clifton, Norwood, Snowden, Farnley, Askwith, Denton, Woodhead, Menston, Hawksworth, Pool, Bramhope, and Castley.

The Wesleyan Methodists unite with other denominations in the support of the Bible Society—in Leeds, they associate with the Independents and Baptists in a monthly missionary prayer meeting—they contribute to their own Missionary Society in this district with wonderful liberality—they have their Tract Societies upon the loan system, which have been productive of very great good—their Sunday Schools are not only connected with their respective congregations, but are frequently established in those places where the ignorance and demoralization of the people demonstrate the necessity of religious instruction—they support those institutions which are connected with their own denomina-

tion, and which need not be particularly specified, with great steadiness and to a considerable extent—their educational establishment at Woodhouse Grove, founded in 1812, upon the principle of Kingswood School, for the education of the sons of the Methodist ministers, occupying one of the most stately mansions in the county, and now under the superintendence of the Rev. George Morley, is admirably arranged and has already been extensively useful *—and on the whole, a greater amount of pecuniary supply is furnished by this body of professing Christians than by any other religious party in the district.

The following is a list of the Methodist ministers in this district in 1833:

BRADFORD CIRCUIT.—William Clegg, John Walmsley, Isaac Turton, Thomas Eckersley; John Lee, Isaac Clayton, Supernumeraries.

YEADON CIRCUIT.—Samuel Wilde.

WOODHOUSE GROVE CIRCUIT.—Edward Jennings, James Brownell; George Morley, Governor of the Woodhouse Grove School.

LEEDS EAST CIRCUIT.—(*Brunswick Chapel, &c.,*) Joseph Fowler, Robert Young, Francis A. West, Robert Bond.

LEEDS WEST CIRCUIT.—(*Albion Street Chapel, &c.,*) Robert Wood, Joseph Roberts, sen., William Shaw; John Farrar, sen., Supernumerary.

* The liberality and spirit with which every thing connected with this institution is supported, may be estimated by the following account of the recent opening of the chapel connected with the establishment. On Friday, the 30th of August, and Sunday the 1st of September, the chapel was opened for public worship in a series of highly interesting services, the effect of which we hope will not soon be forgotten. Sermons were preached on the former day by the Rev. Messrs. J. Wood and R. Newton; and on the latter, by the Rev. Messrs. J. Bunting, W. Bunting, and W. Dawson. Never before were such crowds assembled at Woodhouse Grove. In the afternoon of Sunday, the overflowings of Mr. W. Bunting's audience formed three large congregations, of which the Rev. Jabez Bunting addressed one in the old chapel; the Rev. G. Morley a second in the adjoining wood; and Mr. Armitage a third in the large yard before the house. Nor was the spirit of giving inferior to the spirit of hearing, for at the close of the services, it was found that the collections (exclusive of several large donations) amounted to £142.

BRAMLEY CIRCUIT.—Joseph Meek, William Carlton, Francis Barker.

WAKEFIELD CIRCUIT.—William Leach, James Shoar, James Wilson; Charles Gloyne, Supernumerary.

BIRSTALL CIRCUIT.—Thomas Preston, Samuel Allen, Joseph Mortimer; John Mercer, J. Armitage, Supernumeraries.

DEWSBURY CIRCUIT.—John Simpson, jun., Charles Radcliffe.

OTLEY CIRCUIT.—James Jones, jun., Wm. Wilson, 3d; Matthew Lumb, Supernumerary.

## THE METHODIST NEW CONNEXION.

THIS body of Christians is a separation from the Wesleyan Methodists, and has now existed for about twenty-six years. As they originated in this district, though they are comparatively few in number, we shall communicate a brief statement of the ostensible reason and mode of their division from the Old Methodists. During the life of Mr. Wesley, all the societies looked up to him as their founder and guardian. Every chapel, therefore, that was built for the use of the preachers, was vested in himself, or in persons whom he appointed; and he framed a Deed, so that at his death these chapels were transferred to a certain number of preachers, in whom he placed peculiar confidence. By this the people were excluded from all share in the management of even the temporal affairs of the connexion. On this occasion, about seventy delegates, from all parts of the kingdom, met the conference at Leeds, in 1797, and proposed that in future the annual conference should consist of "an equal number of preachers and representatives of the people," to be chosen by them. This proposition being rejected by the conference, the Methodist New Connexion was formed, chiefly by the talents and zeal of Mr. Alexander Kilham, a distinguished preacher, from whom they were sometimes called Kilhamites. At its first formation, it embraced only seven preachers, seven circuits, and 500 members, very widely scattered, and having but few chapels; but they so far succeeded, that in fourteen years after their establishment, they had 23 circuits, 101 chapels, 207 societies, and 8,292 members; and 44 itinerant, and 229 local preachers. In 1829, they had 162 chapels, 59 circuits, and 492 local preachers, who minister to 11,777 members.

The New Methodists professed to proceed upon liberal, open, and ingenuous principles, in the construction of their plan of church government; and the ultimate decision in all disputed matters, is in their popular annual assembly, chosen, by certain rules, from among the preachers and societies. To them it appears

agreeable, both to reason and the customs of the primitive church, that the people should have a voice in the temporal concerns of the societies, should vote in the election of church officers, and should give their suffrages in spiritual concerns. This subject, when discussed in the conference of 1797 just alluded to, produced a variety of arguments on both sides of the question; and on its being given against them, the dissentients proposed a plan for a new itinerancy, and formed themselves into a meeting in order to carry it into immediate effect; Mr. William Thom being chosen president, and Mr. Alexander Kilham, secretary. A form of church government, suited to an itinerant ministry, drawn up at the request of the meeting by these two brethren, was soon printed, under the title of *"Outlines of a Constitution proposed for the Examination, Amendment and Acceptance of the Members of the Methodist New Itinerancy,"* which, with a few alterations, was accepted by the conference of preachers and delegates. The preachers and people are here incorporated in all meetings for business, not by temporary concession, but by the essential principles of their constitution; for the private members choose the class leaders, the leader's meeting nominates the stewards, and the society confirms or rejects the nomination. The quarterly meetings are composed of the general stewards and representatives chosen by the different societies of the circuits; and the fourth quarterly meeting of the year, appoints the preacher and delegate of every circuit that shall attend the general conference.

The New Connexion have attempted to establish every part of their church government on popular principles, and profess to have united, as much as possible, the ministers and the people in every department of it. This is quite contrary, say they, to the original government of the Methodists, which, in the most important cases, is confined only to the ministers, as appears by considering their conference or yearly meeting; for of this meeting, no person, who is not a travelling preacher, has ever been suffered to enter as a member. And, indeed, this is the point to which the preachers have always stedfastly adhered with the utmost firmness and resolution, and on which the division at present is said entirely to rest. They have also been upbraided by the members of the New Connexion for having abused the power which they have assumed. The New Methodists have formally protested against most of these abuses.

The following is a correct list of the chapels and preaching places belonging to the New Methodists, within the range of this work. The whole district is included in the Leeds circuit.

In Leeds, Ebenezer and Zion Chapels; Burmantofts, New Road End, Pottery Field, New Wortley, Hunslet, Hunslet Carr, Otley, Armley, Adwalton, Horsforth, Pudsey, Dewsbury, Batley, Horbury, Hanging Heaton, and Gildersome Street. The circuit also includes Ripon, Kirby, Monkton, Skelton Studley, Dalloghill, and Cross Hills, which are not within the limits of the district. The New Methodists also, in the summer months, have preaching in the open air at North Hall, and in the Vicar's Croft, Leeds.

The resident ministers in the district are, The Rev. T. Waterhouse, J. Dawson, and William Styan, Leeds; and the Rev. J. Livingston, Dewsbury. The Rev. H. Seals, resides at Ripon. There are upwards of sixty local preachers in the district.

The New Methodists unite with the other denominations of Christians in supporting the great institutions of the age; their Sunday Schools are generally under an admirable system of management; their institutions particularly connected with their party are liberally supported in proportion to their numbers; and their Irish Mission is extremely well conducted, and has been productive of very essential benefit.

## THE PROTESTANT METHODISTS.

This body, like the New Methodists, originated in Leeds. They separated from the Wesleyans in 1827, and they now constitute rather a numerous body. It seems that soon after the erection of Bunswick Chapel in Leeds, in 1825, a project was formed of introducing an organ into that splendid place of worship. When this project was matured, a strong protest against it, signed by sixty local preachers, was presented to the proper quarter, and since this document contains the statement of the principal ground of the separation which soon afterwards occurred, we shall give the principal part of it to our readers. "We cannot but feel alarmed at the attempts which we understand are now making, to change the mode of conducting the devotional part of our religious services, by erecting an organ in Brunswick Chapel; a measure, which, whilst it destroys at once the excellent form of our venerable founder, is one, which, almost universal experience goes to prove, to be at varience with, and subversive of, that spirituality in our congregational worship, which has so long characterized the Methodists of Leeds, and which we believe to be so acceptable in the sight of God. The Leeds society has hitherto set a noble example to the whole connexion, for its steady and uniform adherence to the original and simple forms of religious worship; and we fear, brethren, that the wish for such innovation as that now contemplated, proceeds, not so much from a desire to increase holy and hallowing influence upon the hearts and lives of the congregation, as to please the ear and captivate the passions, and ought, in our humble opinion, to be regarded not only as an approximation to the spirit of the world, but also as the first step towards other and still more important changes. If the friends of such a measure seek only to increase spirituality of worship, which surely ought to be the end and design of every change, it appears to us, that such an object would be best promoted by their habitual search after greater personal enjoyment of its power and influence, and then from their hearts would they

be enabled to 'make melody unto God.' We would seriously recommend to the solemn and attentive consideration of the friends of the organ, what account can be given at the final day of retribution, for the expenditure of so large a sum of money as would be necessary for a purpose which we have every reason to believe would prove an actual evil; especially at a period like the present, when many members of our society are wanting the common necessaries of life. In conclusion, brethren, we believe and trust, that a matter so fraught with such serious consequences to vital religion among us, as that upon which we now address you, will not receive that sanction from you, which by the laws of Methodism is indispensible to its adoption."

The immediate cause of the separation may be said to have been the suspension of one of the local preachers for three months, on account of his activity in resisting the introduction of the obnoxious instrument. His companions and friends made common cause with him; they resolved, in the words of their historian, "to consider the sentence of the suspended individual their sentence, and his punishment their punishment; and they determined that they would preach no more in the Conference connexion until the sentence was revoked, or the period of punishment terminated." No satisfactory arrangement having been made, the preachers and a very great number of members of the society, permanently left the Wesleyan Methodists. We shall make two more short extracts from the history of this separation, published in the Wesleyan Protestant Methodist Magazine, and then we shall leave the subject. The writer of this history states, "that the leading men in Leeds secession did not separate themselves from the old connexion; but some of them were, in fact, positively and actually, and others at least *virtually, expelled* by the decision of the district meeting; and the remainder followed them, from the influence of Christian affection and sympathy; in conjunction with their detestation of the principle of arbitrary power, so unjustly displayed by the preachers in that decision." Again the writer says, "It was not the mere erection of the organ that induced so large a portion of the Leeds society to 'separate from the Christian community,' to which they had been so long attached; but the spirit and conduct of the preachers, in reference to the introduction of that instrument; their wanton abuse of power, and flagrant violation of their own rules, in enforcing its erection, and prohibiting the exercise of constitutional privileges in the members of society who were inimical to its erection."

The Protestant Methodists soon became regularly organized; the Stone Chapel in Leeds, formerly occupied by the Baptists, was taken for their use, and they speedily commenced the erection of a spacious new chapel, in Caroline Street.

The following are the chapels and preaching places of the Protestant Methodists in the Leeds Circuit. Stone Chapel Leeds, Park Chapel, Leeds; Rotation-Office, Woodhouse, Holbeck, Brewery Field, Hunslet, Burley, Moor Town, Armley, Yeadon, Birstall; Brewery, Hunslet Moor; Paradise, Dewsbury Road.

As a demonstration of the zeal which immediately inspired the Protestant Methodists after the commencement of their body, we subjoin in a note the resolutions which they passed at their first yearly meeting in 1829, relative to missionaries.*

* Resolved, That it is the opinion of this meeting, that the time has now arrived when we should employ missionaries in promoting the work of God amongst us. That the number of missionaries to be employed by us shall always be regulated by the extent of labour required, and the amount of the subscriptions raised for this purpose. That no person shall be employed as a missionary but a preacher fully received upon the plan, and who shall have given satisfactory evidence of his attachment to the principles on which our society is founded; of fervent piety, great zeal for the glory of God, and talents calculated to make him generally accepted. That the committee shall consist of the elders in the Leeds Circuit, with, at least, twice the number of other persons to be annually elected by the yearly meeting: they shall be authorized to call out and employ such missionary candidates as they may approve and as the state of the funds, and calls for assistance may justify. That missionaries shall be entitled to attend all meetings of which elders are members: they shall be subject to the same rules as the preachers, but, as missionaries, they shall not be eligible for the office of presiding elder in any circuit.

## THE PRIMITIVE METHODISTS.

It is not our province to enter upon any long and regular narrative of the origin of this numerous and increasing body of Methodists. As their name imports, their object is to restore Methodism to something resembling its pristine character in the days of Wesley and Nelson, from whose spirit they think that it has partly degenerated. They appear to have originated with two brothers, H. and J. Bourne, natives and residents in Staffordshire, who, on account of their activity in holding what are called Camp Meetings, were excluded from the Wesleyan connexion. After these meetings had been frequently held, the Wesleyan Conference published the following minute against them. "It is our judgment, that even supposing such meetings to be allowable in America, they are highly improper in England, and likely to be productive of considerable mischief; and we disclaim all connexion with them." This brought the matter to an extraordinary issue, and it was understood, that the whole force of the Conference would be levelled against the camp meetings.* When the Bournes resolutely persevered in their course, it was of course impossible that they could sustain their union with the

* For these meetings the Primitive Methodists assign the following reasons:— "1. They were a means of restoring and establishing worship in the open air. Mr. Wesley established that part of it which is called field preaching; but which, depending wholly on preaching, was nearly worn out. But the camp meetings introduced it with a variety of exercises each assisting each, and thus established it on a firm and broad basis. 2. Meetings soon rose up which were held in the open air, with a variety of religious exercises, for two or three hours together. These were crowned with considerable success; and the people for convenience called them small camp meetings. 3. The camp meetings, by a change of exercises, enable people to continue the active worship of God, for a course of time, with energy and effect. 4. They open the way for missionary labours, and promote a spirit of enterprise. 5. The camp meeting praying services impart vigour, energy, and courage, to the pious praying labourers; and this strengthens other prayer meetings. 6. They have been a means of establishing prayer meetings at the close of preachings. The preachers find the preaching to be a part only of their duty; they have besides, to collect the energies of the people, and make a general effort to bring forward the work of God."

Wesleyans, and in 1809 they may be said to have laid the foundations of a perfectly distinct society. The exclusion of Mr. Clowes, a Wesleyan preacher, in the following year, on account of his attachment to the new system, gave additional strength to their resolutions: the rudiments of several of the circuits were formed, a preaching establishment was constituted in Tunstall, and numerous adherents to the new cause were soon found in all the adjoining counties. On the 13th of February, 1812, at a meeting called to make some of the necessary arrangements for the new society, the name of PRIMITIVE METHODISTS was assumed, and it was found that the society included at that period thirty-four places and twenty three preachers. The following is the origin of the name of Ranters, by which this body is designated in so many places. At Belper several meetings for prayer were held in 1814, and "when these meetings were closed, the praying people, in returning home, were accustomed to sing through the streets. This circumstance procured them the name of RANTERS; and the name of Ranter, which first arose on this occasion, afterwards spread very extensively."

The first circuit formed by the Primitive Methodists in Yorkshire, was that at Hull in 1819. In that place, the first annual meeting was held May 2, 1820, when in the whole connexion there were eight circuits, forty-eight travelling preachers, two hundred and seventy-seven local preachers and seven thousand eight hundred and forty-two members. In the following year, the Leeds and Wakefield circuits were formed, and Bradford circuit in 1822. The Primitive Methodists at Leeds were soon distinguished by their activity and zeal; in 1822 they sent a mission to London, where a society was established, and when the annual meeting was held in Leeds in 1823, it was reported that there were forty-six circuits, two hundred and two travelling preachers, one thousand four hundred and thirty-five local preachers, and twenty-nine thousand, four hundred and seventy-two members.*

* We readily accede to a request to unite the following advices, which have been circulated among the Primitive Methodists for the conducting of their services. "*Outline of a Preaching Service.*—Let all the exercises, in general, be short. The preaching whenever it can, should be followed by a prayer meeting. From the beginning of the service to the end of the sermon, should take up about three quarters of an hour; and the prayer meeting should continue about half an hour; the whole to conclude in about an hour and a quarter. After the conclusion, prayer

The Primitive Methodists have three circuits in this district, Wakefield, Bradford, and Leeds, but that of Leeds comprehends nearly the whole of it. The chapel at Bradford, which is very spacious and commodious, is the best in the district. The following is a list of the chapels and preaching houses in the Leeds circuit. York Street, Bethesda, Leeds; Armley, Holbeck,

may be made for mourners; or the society may meet for about twenty minutes. Long preachings generally injure both the preachers' constitution and the cause of religion.

"*Outline of a Prayer Meeting.*—1. Open with singing for about four, five, or six minutes. 2. Spend four, five, or six minutes in prayer, ending with the Lord's Prayer. 3. Sing about two, three, or four minutes. 4. Let the members of the society pray in quick succession, for two, three, or four minutes each. When mourners are in distress, or in any other particular cases, the exercises may be lengthened. But, in general, long exercises in public, are improper and injurious; and should be carefully avoided. And if any one trespass by attempting to drag out to an improper length, the next meeting of the society may determine what remedy shall be applied to such impropriety. 5. Let a little singing be occasionally intermingled to vary the exercises. 6. If exhortations be given, they may be for two or three, or from that to six or eight minutes. Short exhortations are useful. 7. Conclude in an hour or an hour and a quarter. 8. On suitable occasions, prayer may again commence, and especially if there be souls in distress. 9. This outline may be judiciously varied in any point, as circumstances may require.

"*Outline of a Class Meeting.*—1. Open with singing for about four, five, or six minutes. 2. Let four or five minutes be spent in prayer, ending with the Lord's Prayer. 3. Sing about two, or three minutes. 4. Leader speak one or two minutes, chiefly his own experience. 5. Let fifteen, or from that to twenty minutes, be spent in conversation of the leader with the members.

"In speaking to one, the leader, in effect, speaks to all; and it will on some occasions, be found difficult to keep the attention of the whole meeting for twenty minutes together. But the leader passing from one to another in quick succession will be a great means to keep the attention alive. Also the leader may give out a verse and sing in the midst of the work. If a class have fifteen or sixteen members, the average time of speaking should be under a minute with each member. If there be twenty or thirty members it should be still less. In particular cases, more time may be spent with any of the members. If a member have acquired or be acquiring a habit of long speaking, then, the leader, after dropping a few words, must immediately pass on to the next, and begin at once to speak to the next. If this be not attended to the meeting will soon be injured.

"6. When the speaking is concluded, sing for two, three, or four minutes. 7. Then let the members pray in quick succession, for about two or three minutes each. The leader must take care that none of them trespass upon time. 8. Intermingle occasionally a little singing to vary the exercise. 9. Be careful and exact in settling the class paper. 10. Conclude in an hour, or an hour and a quarter. 11. This outline may be judiciously varied in any point, as circumstances may require."

Farnley, Rothwell, Kippax, Thorner, Barwick, Kiddal Lane, Methley, Oulton, Bramley, Woodhouse-Hill, Hunslet, Silver-Royd-Hill, Royds, Beeston, Horsforth, Churwell, Rawden, Otley, Esholt, Calverley, Dog-park, Askwith, Timble, Daw-Green, Hunslet-Carr, New-Road-End, Farnley-Moor-Side, New Wortley, Lofthouse; *Open Air*, Bombay Street, York Road.

In the Leeds Circuit the numbers in Society are 941. In that of Bradford, 562, and in that of Wakefield, 220. The Travelling preachers in this year (1833) are, for Leeds, W. Taylor, J. Horsley, G. W. Armitage—for Wakefield, W. Jolley—and for Bradford, J. Harrison, R. Woodhall, J. Matfin.

## THE INGHAMITES.

As Mr. Ingham, the founder of this denomination, was a native of this district, and as the principles of the party have been much mistaken and maligned, we shall give from published and unpublished documents of authenticity, a just statement of his character and of the peculiar tenets of his followers. Benjamin Ingham was the son of William and Susannah Ingham, of Ossett, in the parish of Dewsbury, in the county of York. He was born there June 11th, 1712. He received a liberal education at Batley School, and Queen's College, Oxford, having entered the latter place October 10th, 1730. During his residence there, he became acquainted with Mr. Charles Wesley, Mr. Morgan, Mr. John Wesley, and many others, who afterwards attracted extraordinary publicity by their labours. The following account will give the reader some idea of his religious principles at that period. "Their principles (alluding to the persons before mentioned) were to be good and do all the good they could; they fasted twice a week, prayed and examined themselves twice every hour, received the sacrament every Sunday, visited the sick and prisoners, taught poor children to read and write, gave alms, and frequently met together to read the Scriptures." On the 1st of June, 1735, Mr. Ingham was ordained to the ministry by Dr. John Potter, Bishop of Oxford; on the same day he commenced preaching, and preached his first sermon to the prisoners in Oxford Castle. In consequence of a pressing request for his assistance in preaching from Mr. John Wesley, he embarked at London for Georgia, in America, on the 14th of October, 1735; having continued there a year and some months, during which time he visited Carolina and Pennsylvania, he then returned to England, and soon afterwards to Yorkshire. On his arrival at Ossett, his native place, he renewed his labours as a preacher in the Established Church, and taught in all the churches and chapels in the neighbourhood. He professed to preach the "doctrine of justification through the righteousness of Jesus Christ imputed to the guilty." Great

numbers of people attended wherever he laboured, the jealousy of the clergy was excited, they prohibited him their churches and chapels, and he then commenced preaching in the fields, barns, and dwelling houses, and the number of his converts continued to increase. The people he thus collected were formed into societies, and there were nearly sixty in different places, in Yorkshire, which were visited once a month by Mr. Ingham, or those who assisted him in his labours.

While assisting Mr. Wesley in America, an acquaintance commenced between him and the Moravians, which continued for a number of years; they mutually assisted each other in preaching, until Mr. Ingham became so dissatisfied with what he considered their arbitrary proceedings, that he broke off the connexion.

Mr. Ingham having visited Germany, where he did not long remain, on his return continued his labours with increasing success. The increase of labourers and converts roused the jealousy of the established clergy, who had recourse to the most violent means to repress their labours. They frequently instigated the rabble to abuse, and even to mob them, and such was their violence, that their lives were frequently in the most eminent danger. About 1742, and for some time subsequent, these persecutions still increased in frequency and were waged with unabated violence; but, instead of retarding, they rather contributed to the success of the Inghamites. At this period they preached at York, Thirsk, Selby, Leeds, Aberford, Settle, Tadcaster, Bradford, Wibsey, Long Preston, Salterforth, Grindleton, Barnoldswick, Newby, &c., in the county of York; at Colne, Winewall, Wheatley, Barrowford, Watermeetings, in the county of Lancaster; and at Kendal, Thinoaks, Grayriggs, Dent, Gale, Roundthwaite, Burtree, Kirby-Stephen, Brackenber, &c. in the county of Westmoreland. They also occasionally preached at various places in Lincolnshire."*

* At most of these places societies were formed, which were supplied with itinerant preachers once a week, or once a fortnight. The following extract from their journals will shew their manner of admitting persons into their society. "The person to be admitted to apply either to the preachers or some of the society; if no objection be made, the person to be received without making any promise or subscribing any rules or orders. They are at liberty to leave the society whenever they please, but to be faithfully told, that so long as they profess to be members of the society, it is expected they have their salvation at heart, and live and walk as become the followers of Jesus Christ. If any member shall give offence, by acting contrary to his profession, the stewards are authorized to take notice thereof, and inform the preachers. If the nature of the fault will allow it the person for

The Inghamite church at Leeds was founded in 1751, for on the fourth of March, in that year, Mr. Ingham united a society there of about thirty persons. The populace at first appeared resolved to lavish their utmost fury upon the new sect, and on one occasion they created a very alarming disturbance at the doors of the preaching house, but they soon desisted from their folly, and the society rapidly prospered. In 1762 the church was set in order, and consisted of about thirty members. "They chose," says the history of the Inghamites, "John Wood elder. They walked in peace for some years, until their elder, by mixing with worldly company, fell into the crime of drunkenness. This conduct caused much distress to the church, who about the year 1774, excommunicated him for disorderly conduct. He was succeeded by John Sharp, a joiner, who became guilty of the same crime, and shared the fate of his predecessor. The church after this was supplied with preachers from other churches in the connexion, viz. Wibsey, Winewall, Wheatley, Salterforth, Tadcaster, &c. until 1779, when Samuel Towers began to preach, and continued until 1793. Being embarrassed in his circumstances, he left his family and went to reside in some other part of the county. It was not long before he returned to his family in a weak state of health and died soon after. His conduct caused great dissension in the church; for many of the members were creditors, and sustained great loss by him. This dissension reduced their number to eight or nine, who continued to meet together regularly on the Lord's day, to read the Scriptures and attend to social worship. They were visited occasionally by elders and preachers in the connexion, and from 1799 they were seldom without a preacher or elder on the Sabbath, until 1804, when Mr. Joseph Nicholson, their present elder, resigned his office in the excise, and came to reside in Leeds. In 1806 Mr. J. Nicholson was ordained elder

the first time is only to be affectionately admonished; but if that do not produce repentance, he is then to be reproved before two or three of the stewards, or preachers; if he still remain impenitent, he is to be publicly rebuked or disowned, as the fault requires. In some of the societies there is a collection made, to which every member subscribes two pence per month, if they be able and willing. This money is collected by the stewards, not for the preachers, but to pay incidental expenses belonging to the society, such as candles, &c." In addition to this we find that when they could not agree about the admission of a member it was determined by lot. The person who wished to be admitted, stated his experience publicly before the congregation.

over them. At that time they were about eight members. At present they are walking in peace and unity."

The only Inghamite churches in Yorkshire, besides that at Leeds, are those at Rothwell, Wibsey, Tadcaster, and Howden. The church at Tadcaster was formerly one of the most important in the connexion; that at Wibsey has always been small; that at Howden has also been few in numbers, while that at Rothwell has generally been destitute of officers.

The principles of the Inghamites in this district have nothing remarkable to distinguish them from the moderate Calvinists, except that they unite with the Sandemanians and Glassites of Scotland, in maintaining that faith is the simple belief of the divine testimony. The letter of advice, given by Mr. Ingham, Dec. 30, 1753, to his fellow-labourers, which we insert in a note, will sufficiently display their opinions.*

* "In preaching, keep to your own gift and experience, and do not go beyond your own depth. Avoid all affectation in words and gestures, and endeavour to express yourselves in plain scriptural language. In the first place preach Christ crucified as the only foundation; let his godhead, blood and righteousness be the chief topics of your discourses. In the next place, preach such points of doctrine as are essential to faith and practice, as the corruption and weakness of man's nature, the insufficiency of his own righteousness, the necessity of God's Holy Spirit to call, enlighten, convince, and convert sinners; justification and sanctification as inseparable, for where Christ's righteousness is imputed, his life, spirit, and nature is imparted.

"Preach repentance and obedience as concomitants of true faith, and good works as the fruit thereof. Denounce curse, wrath, and damnation against all wicked, wilful, impenitent sinners; and proclaim grace, mercy, and salvation to all penitent, humbled, and broken-hearted sinners, that come to the Lord Jesus Christ: wave all nice and controverted points, which tend only to gender strife and disputing; labour not to make a wise knowing people, but a happy lively people. Lay the axe to the root of the tree, and declare roundly and boldly that nothing but an experimental knowledge of Jesus Christ in the heart can make us happy, either here or hereafter. Exhort people to the constant use of praying, watching, meditating, reading the Scriptures, hearing sermons and meeting together.

"Tell believers that when they are faithful and obedient in heart and life, they will enjoy, though not at all times equally alike, fellowship with God, the light of his countenance and the consolations of the Holy Spirit. But that if they neglect their duty, and act contrary to it, they must expect to suffer loss, and to smart for it; unfaithfulness in heart always produces confusion, darkness, and uneasiness of mind; and wilful disobedience, shame and chastisement, for sin is a real evil, and God will not suffer it in any people. Be an example to the people, in all your behaviour, because preaching without example has no good effect; avoid idleness, lightmindness, jesting, loud laughter, and all vain and unprofitable conversation.

**The Inghamites, though not a numerous, are a very estimable, peaceful and consistent body; they are, generally speaking, better informed upon doctrinal subjects than the members of most of the religious sects around them, and the internal economy of their churches is deserving of very high commendation. There are many things in the Inghamites which might be advantageously imitated by denominations much more numerous, and with far higher pertensions to popularity.**

Do not carry much news from place to place. Do not speak against either the people or preachers of other parties. Do not expose other people's faults, or speak of them unless necessary for some good end. Do not keep people talking about worldly affairs and news after meetings are over, because it is best for them to go immediately home. Read the Scriptures, sing and pray with the people where you lodge. Visit and pray with the sick, when desired; and be always ready to speak with people about their souls concerns. Endeavour to give the people where you lodge or come to as little trouble as possible, and do not keep them up late at nights. Remember that we are not to be lords over God's heritage, but helpers of their joy. Endeavour to support and defend your fellow-labourers, and never think to establish your own character upon the ruin of others. Honesty is the best policy, and he that walks and acts most uprightly before the Lord, will stand the longest and come best through at last."

## THE SOCIETY OF FRIENDS.

THE SOCIETY OF FRIENDS, OR QUAKERS, have long constituted one of the most respectable bodies of religionists in this district. To the history of the origin, of the persecutions, and of the final settlement of this denomination in this locality, it is impossible for us to refer in this limited work.* Suffice it to say, that many of the inhabitants of this part of the country assumed the tenets and the habits of the Quakers prior to the Restoration, and that in spite of the opposition, the reproaches, and it may be added, the misrepresentations of every other religious community, their numbers continued to increase, and they soon had several burial grounds, if not meeting houses in the neighbourhood.

* Those who have not access to other sources of information, may take the following abridged statement from "The Summary of the History, Doctrine, and Discipline of Friends." "In the seventeenth century, a number of men, dissatisfied with all the modes of religious worship then known in the world, withdrew from the communion of every visible church, to seek the Lord in retirement. Among these was their 'Honourable Elder,' George Fox, who, being 'quickened by the immediate touches of divine love, could not satisfy his apprehensions of duty to God, without directing the people where to find the like consolation and instruction.' In the course of his travels, he met with many 'seeking persons,' in circumstances similar to his own, and these 'readily received his testimony.' 'He was one of the first of the Society of Friends who were imprisoned. He was confined at Nottingham in the year 1649, for having publicly opposed a preacher, on a point of doctrine; and in the following year, being brought before two justices in Derbyshire, one of them,' (Justice Bennet) 'scoffing at George Fox, for having bidden him, and these about him, to tremble at the word of the Lord, gave to our predecessors the name of *Quakers*; an appellation which soon became, and hath remained our most usual denomination; but they themselves adopted, and have transmitted to us, the endearing appellation of *Friends*.' We then have given to us a short account of their sufferings, and different settlements. They also in some measure vindicate Charles II. from the character of a persecutor, acknowledging, that though they suffered much during his reign, he sometimes discountenanced the severities of the legislature. They even tell us that he exerted his authority to rescue their friends from the unprovoked and cruel persecutions which they met with in New England; and they speak with becoming gratitude of the different acts passed in their favour during the reigns of William and Mary, and George the First."

The first burial ground belonging them in the West Riding of Yorkshire, was at Monk Bretton, near Barnsley, where a gentleman, converted to the opinions of George Fox, gave them a piece of ground in 1657, in which the first of the Quakers who died in this kingdom were interred. It appears probable that their first meeting place in this neighbourhood was near Gildersome, where they had a society about 1661 or 1662. According to Thoresby, they also had a cemetery at Morley about the same period; and in 1672, as we have already seen, (see p. 168,) a resident at Knosthorpe, (Mr. John Stable, who had embraced their opinions,) devoted a part of his orchard to the same purpose. The burial ground near Gildersome was conveyed to the Quakers by William Midgley, William Cundall, and John Sutton, clothiers, all of Morley, by deeds of lease and release, dated Sept. 8th and 9th, 1689. This burial ground is placed in a very extraordinary situation, inclosed and long planted all over with trees, on the side of the Leeds and Elland road between Morley and Bruntcliffe; it is so remote from the places where the Quakers were accustomed to assemble, that it is impossible to account for the selection of its site.* On the last year of the seventeenth century, the Friends built their meeting house and school in Leeds, but the old building having fallen into decay, was pulled down in 1788, and the present edifice was erected upon its foundations. And soon after the commencement of the eighteenth century, there was scarcely a town in the district in which there was not a Quakers' meeting.

* Of a curious fact connected with this burial ground when first established, and with its subsequent condition, Scatcherd, with the true feelings of an antiquary, says, "The Quakers, with the approbation, no doubt, if not license of George Fox and their other leaders, now put up stones or laid slabs, with the inscriptions to the memory of their departed brethren. But this was a practice too conformable to the ideas and feelings of all other people, to be long endured. When it was abandoned I never could ascertain accurately, but that it took place near the beginning of the eighteenth century, appears probable. In their present burial ground, which they have held seventy or eighty years back, the Quakers do not seem to have laid a single stone for the purpose of memorial—I say for the purpose of memorial, or as a tribute of affection, or respect, to the memory of departed relatives, because they *have laid gravestones, and but a few years ago.* Yes, reader!—they have removed the slabs from the old cemetery, near Morley, and such of them as are not broken to pieces, or studiously and carefully put out of sight, you may chance to find in a pantry or a cellar, or turned edgeways for the edging of a causeway, as though their delight was, not only to baffle all future researches, but to stifle every tender and sentimental feeling."

The following is a list of their present Meeting Houses. Leeds, Camp-Lane, Water-Lane; Gildersome; Thornhill-Street, Wakefield; Bridge-Street, Bradford; Cross-Green, Otley; Rawden; and Dewsbury.

Many of the Quakers in this district have been distinguished by their laudable and remarkable benevolence. To only one of them can we direct the reader's attention. Jervas Storr, of Leeds, possessed an income of several hundred pounds a year, but only expended on himself about £30 per annum, and bestowed the surplus on the poor, within a circuit of several miles round the town, where he weekly searched out the abodes of the indigent, and administered to them advice, bedding, clothing, and money, in the most judicious manner. His spare habit, venerable grey locks, resigned countenance, and coarse garb, gave him the appearance of one of the ancient prophets, and caused him to be regarded with reverential deference by all who knew him, especially the numerous claimants on his unbounded charity, who deeply regretted his loss. This useful and estimable person died on the 9th of January, 1805. The Friends indeed, as a body, have done themselves the highest honour by their philanthropy. In Leeds, in Bradford, in Wakefield, and, in fact, wherever they have existed, they have come forward in the times of distress for the liberal relief of the poor, they have zealously advocated the emancipation of the slave, they have actively promoted the cause of education, they have strenuously disseminated the principles of peace, and they have honoured themselves by being the most efficient friends of the Bible Society.

## THE REMAINING DENOMINATIONS AND STATE OF RELIGION.

Upon the remaining religious sects in this district it will not be necessary to enlarge; we shall dismiss them with very brief descriptions.

THE FEMALE REVIVALISTS, whose opinions correspond with those of the Methodists, have a chapel in Regent-Street, in the Leylands, Leeds, built in 1825; and another in Brewery Field, Holbeck, opened in 1826. Ann Carr is the principal speaker in this place of worship, assisted by both male and female local preachers. The Revivalists have prosperous schools connected with their congregations. They are distinguished by the liveliness of their addresses and of their meetings, and by their attempts in their services, both in the open air, in private houses, and in chapels, to produce and to promote what are commonly called Revivals in Religion. They are by no means numerous.

THE SWEDENBORGIANS are occasionally met with in this district. They have a good chapel in Leeds, and firmly retain their attachment to the doctrines which are peculiar to their body.

Such are the principal religious sects which are to be found in the district we are now attempting to review. There may be some ramifications of them, which do not attract public attention, and which are not of sufficient importance to warrant a particular description. The religious institutions which have been formed and which are supported by these bodies individually or collectively, we have mentioned under their respective heads, and it is not necessary to present them again to the reader.

There is but one observation beyond what we have already advanced, which we shall offer before we close this part of our history. It is a manifest and a melancholy fact, *that religion has*

*by no means advanced, except in one denomination, in this district, in correspondence with the vast increase of the population.*—The denomination to which we refer is that of the Wesleyan Methodists, whose numbers have been multiplied in something like a corresponding ratio with the numerical growth of the population. It is true that exertions for the dissemination of religious truth have not been wanting—it is true that societies have been constituted and are supported for this express and ostensible purpose—it is true that many new churches belonging to the Establishment, and chapels connected with the different bodies of Dissenters, have been built—it is true that many of the congregations have considerably extended in their number, and that some of the ministers have acquired immortal honour by the achievements of their devotion and their zeal—but, notwithstanding all this, notwithstanding the almost incessant congratulations which are repeated of the irresistible progress of the cause of truth, the fact is, as we have stated it, that religion for some years has not advanced in this district in any thing like the same proportion with the increase of the population. The truth of this statement must be acknowledged by every individual who is accustomed to contemplate the subject. The causes of this circumstance it is scarcely our province to investigate. The limited extent of village preaching—the want of unity among the members of the individual congregations—the prevalence of worldly maxims and worldly habits—the comparatively languid exhibition of the grand and heart-impressive doctrines of the gospel—and the feeble languor of the exertions which are professedly made for the evangelization and conversion of the great body of the people—all these causes have probably combined to produce the state of things to which we have adverted, and to retard the progress of true Christianity. The remedy is plain, and it ought to be promptly applied. By active zeal, by union of effort, by the introduction of a wise and efficient system of visiting the populous villages, by the revival of devotional energy, by the combined exertion of ministers and their people, by the rendering of each of the churches a centre from which the rays of light and truth shall diverge to the surrounding population—the scene will soon be reversed, new places of worship will be reared, new christian societies will be established, and the restoration of the apostolic spirit will involve the return of the apostolic times.

# BOOK III.

## LITERARY HISTORY.

THE Literary History of this District, and in fact of the whole kingdom, after the departure of the Romans, is for ages a perfect blank. For although a few of the unhappy Britons, amidst all the calamities of their country, endeavoured to cherish the expiring light of science, yet their history is so blended with monstrous fictions and incredible tales, that it is impossible to discover the real extent of their knowledge. The barbarous Saxons, with that contempt for learning which constitutes one of the invariable characteristics of marauding savages, soon extinguished every remaining spark of science, and for hundreds of years after their arrival, the most profound darkness covered the people, which was only dissipated after the introduction of Christianity. The ancient religion of the Saxons was gross and irrational in its principles, cruel and sanguinary in its ceremonies, and could inspire them with nothing but a brutal contempt of death, and a savage delight in war. But adulterated as was the Christianity which prevailed among them, they had no sooner embraced it, than they were naturally led to inquiries which could not fail to enlighten and enlarge their minds, and to capacitate them for literary as well as religious improvement. And added to this, before they declared their allegiance to Christianity, the Anglo Saxons had little intercourse with the more enlightened continental nations, but by that event they were brought into a friendly communication with Rome, which was then the principal seat of learning in Europe. Another circumstance may be mentioned which materially tended to a feeble revival of learning. The Anglo Saxon converts, who designed to embrace the clerical profession, were under the necessity of applying to some departments of learning to qualify themselves for the ecclesiastical office, and it became necessary to provide schools for their instruction. But however propitious these circumstances might have been to

the advancement of knowledge among the ecclesiastics, and whatever laws were enacted, and whatever exertions were made by some of the greatest and wisest of the Saxon monarchs to diffuse literature and knowledge among their subjects, the great body of the people continued in a state of unmitigated ignorance, and scarcely one particular can be recorded in the literary history of this district, in the Saxon times, which deserves to be intruded upon the attention of the reader.

In the eighth century, indeed, Egbert, the archbishop of York, and the brother of Eadbert, king of Northumberland, diligently exerted himself for the instruction of the people, and founded a noble library at York for the advancement of learning. With reference to this library the celebrated Alcuin in one of his letters to Charlemagne, exclaimed, "O that I had the use of those admirable books on all parts of learning which I enjoyed in my native country, collected by the industry of my beloved master Egbert. May it please your imperial majesty, in your great wisdom, to permit me to send some of our youth to transcribe the most valuable books in that library, and thereby to transplant the flowers of Britain into France." But the beneficial effects of the exertions and of the literary collections of Egbert, would be principally confined to the clergy, and little good could accrue to the people.

The irruption of the Danes, and their subsequent settlement in this district, again plunged the unhappy people who survived their ravages, into an abyss of profound misery and barbarism, and the horrible desolations of William the Conqueror, which we have so frequently recorded in the preceding pages, perpetuated through a long and dreary period the almost hopeless degradation of the inhabitants. The whole feudal times were destitute of any important literary events which had any reference to the general diffusion of knowledge—the nobility and their higher vassals regarded learning with the most profound contempt, and few of them could even write their own names; and though churches were built, and religious houses were founded, and clergymen were multiplied by their profuse liberality, yet as the ecclesiastics resisted every thing which resembled the progress of knowledge, which they were aware would sap the foundations of their authority, the great mass of the people were still involved in impenetrable gloom.

It was not until the human mind awoke from the torpor of

ages at the memorable era of the Reformation, that the paralizing influence of superstition received its death-blow by the irresistible energy of truth, that the light of knowledge accomplished the dispersion of the dreary darkness which had long inveloped our district, and that the charms of literature began to be appreciated by the laity. When the principles of Protestantism were diffused, it was soon discovered that their strongest auxiliaries were to be found in the enlightenment of the mind and the ruin of superstition; on this account the illustrious men to whom the destruction of the papal authority in this district is principally to be attributed, were indefatigable in their endeavours to effect the removal of ignorance; and many eminent individuals in this, among other districts, established and liberally endowed schools that the people might have constant and easy access to liberal and adequate instruction. To some of these schools we shall here request the attention of the reader.

## THE GRAMMAR SCHOOL AT LEEDS.

"THE first endowment of The Free Grammar School at Leeds, which has since been so eminently useful, is contained in the will of Sir William Sheafield, priest, dated the 6th of March, in the fifth year of the reign of King Edward the VI., 1552, by which he vested in Sir John Nevile, knight, and sixteen others, as co-feoffees, certain copyhold lands, situate near Sheepscar Bridge, 'for finding sustentation and living of one honest, substantial, learned man to be a schoole maister, to teach and instruct freely for ever all such yonge scholars, youths, and children as shall come and resort to him from time to time, to be taught, instructed, and informed in such a school-house as shall be founded, erected, and builded by the paryshioners of the said town and parish of Leedes.' Upon condition, that if the parishioners should not found a school-house, and also purchase unto the schoolmaster for the time being a sufficient living of other lands, together with his gift, to the clear yearly value of £10, for ever, within four years after his decease, then the feoffees should stand seized to the use of the poor inhabitants of Leeds. The testator directed, that his feoffees and their heirs for ever should have the nomination, election, and appointment of the said schoolmaster; and gave them power to put him out for reasonable cause, at their discretion; 'The best man's voice to take no more place than the honest poorest man of them.'

"Subsequent endowments, in houses and land, were made, as will be particularized in the report hereafter mentioned.

"The original school being in a very inconvenient situation was removed by the munificence of John Harrison, Esq., alderman of Leeds, to a pleasant field of his own, which he inclosed with a substantial brick wall, and in the midst of the quadrangle erected the present edifice.

"To this building an addition was made by Godfrey Lawson, Esq., in 1692; the lower apartment being allotted to the scholars; and the room over it being appropriated to a '*growing*

*Library;'* which, it is to be lamented, has suffered diminution, although it still contains some valuable books."

Such is the brief statement of Carlisle in his description of endowed Grammar Schools. To this account numerous particulars must be added, and a much more extended description must be given.

When the Grammar School was first founded by Sir William Sheafield, the building which was used for the purpose, was in a very incommodious situation where the pinfold lately stood, by the workhouse. Six years after Sir John Sheafield's institution, viz. in 1558, the "New Chapel," which in spite of its name, was a very old building, was purchased of Queen Elizabeth, and used as the Grammar School, and there the operations of the institution were carried on for the period of sixty-six years. In this long lapse of time some considerable donations were made to the establishment. In the second year of the reign of bloody Queen Mary, certain copyhold premises were surrendered by Richard Bank and his wife, for the use and support of the school. A feoffment was made in the same reign by Sir William Armistead, with this curious declaration annexed to it, that "the feoffees should employ the profits towards the finding of one priest, sufficiently learned, to teach a free grammar school within the town of Leeds, for ever, for all such as should repair thereto, without taking any money, more or less, for teaching of the said children or scholars, saving of one penny of every scholar, to mention his name in the master's book, if the scholar have a penny, and if not, to enter and continue freely without any paying," In the thirty-seventh year of the reign of Queen Elizabeth, certain copyhold premises were surrendered by John Moore and others, for the use and support of the same institution.

In the report of a case before the Court of Chancery, to which we shall soon more particularly allude, it is stated, "that by an inquisition on the twenty-eighth of April, in the eighteenth year of the reign of King James the First, it was found that Lawrence Rawson surrendered copyhold premises to the sustentation, reparation, and free use of the Grammar School of Leeds, and other premises as well, to the same use, as of a master, usher, and scholars of the said school:—that certain persons took of Queen Elizabeth other premises to the use of the school and the King's highways, in Leeds; but that the rents were solely applied to the use of the free school:—that William Robinson surrendered

other premises towards the keeping and maintaining of the Free Grammar School of Leeds; and that all the last mentioned premises were purchased with money belonging to the Free Grammar School of Leeds."

The surrender of Lawrence Lawson was of three cottages in Marsh-Lane, made in the forty-fourth of Elizabeth, and that of William Robinson of Linley Land. Christopher Hopton and others also rendered a close, denominated the Calls, containing three acres, for the same purpose.

The truly illustrious and philanthropic John Harrison, was the great benefactor of the Free School, as well as of the whole town of Leeds. This beneficent man, whose name will be venerated in this district as long as gratitude and memory shall endure, in 1624 gave the present site and the former premises of the school; the edifice, with his usual liberality he built himself, and by his will he devoted the whole to the purposes of the institution for ever. The following is an extract from his will, in which he refers to this beneficial endowment: "Whereas I have of my own charge and upon my own land, erected and builded one new house, now used and employed for a grammar school, and walled the yard thereunto belonging with a stone wall, as the same abutteth upon the lands of Henry Royds upon the north, and upon my own lands upon the south-east and west—my mind and will is, that the same shall be for a master and ushers to teach scholars in for ever, and for that end and purpose, I do give the said house, garth, and wall, &c."

By an inquisition taken in the reign of Charles the Second, it appears that the school lands, thus bestowed by various benefactors, produced a half yearly rent of thirty two pounds, thirteen shillings and a penny. The same inquisition also states, that there were lands in Leeds Woodhouse, of the annual value of sixteen pounds, and in Halton, lands of the annual value of six pounds ten shillings devoted to the same purpose.*

* The inquisition says, "Also the jury find that there are certain lands containing about eleven acres, and two dwelling-houses in the possession of Thomas Cowling, and John Lindley, or their assigns, lying and being in Leeds Woodhouse, which about forty years since was of the yearly value of £16 per annum, and was then so letten, which was devised by will towards the maintenance of the Free School of Leeds. The said jury do moreover find that there is one messuage, and one barn with the appurtenances in Halton, one garth, containing one acre of land and one close, called the Ox-close, containing eight acres of land with the appurtenances; in Gill-sike-field, two acres and a half of land; in Cross-field, in a close

It will easily be conceived that the present value of these and other endowments is very considerable. It now appears that the annual rent of the Grammar School estates, is about sixteen hundred pounds, and that there is a considerable sum in the funds standing in the name of the trustees and of the Accountant General of the court of chancery, which has arisen from the accumulation of surplus income.

The original object and system of instruction of this school, will be most fully ascertained by adverting to a change which was attempted to be made in 1805. Application was made to the Court of Chancery, in that year, to permit the appropriation of part of the funds of the school to procure masters for French, German, &c., with a view to commerce. The affidavit presented by the members of the committee for the mangement of the funds of the school in question, stated, that "the tuition of the scholars was confined to the Greek and Latin tongues solely; and did not extend to any other branch of education whatever; and particularly, that the teaching of writing and arithmetic, or of the French and other living languages, formed no part of the present system of the school:—That the town of Leeds and its neighbourhood had of late years increased very much in trade and population, as well in respect of it's inland trade, which was very considerable, as of a very extensive foreign trade, carried on in a direct manner to most parts of Europe, independently of and without the intervention of the merchants or markets of London; and, therefore, the learning of French and other modern living languages was become a matter of great utility to the merchants of Leeds, and to such of the inhabitants as were concerned in the trade thereof; and the teaching of such living languages was become a proper and very useful part of the education of youths intended for trade:—That for the reasons aforesaid, and other reasons, arising out of the circumstances and situation of the town of Leeds and the inhabitants thereof, the plan of education, then practised in the said Gram-

there called the Wagg, one other acre of land in a field called the Garth-end-field, one piece of ground called the Deane, containing two acres, one acre and a half in a close called the Intak in the same field, one other half acre of land in Halton Ings, in all, containing two and twenty acres, in the occupation of John Swinden, which said several closes and lands were given to and for the reparation and maintenance of the Free School of Leeds, and that the rents have accordingly been paid to the same use, all which are of the yearly value of £6. 10s."

mar School, was, in the judgment of the deponents, become inefficent for the purpose of giving the necessary and most suitable qualifications to the rising generation of that town and its neighbourhood; and it would be proper and for the benefit of the charity to have masters appointed to teach writing and arithmetic, and the French and German, and such other living languages, as were usually considered to form the basis of a mercantile or commercial education; and that such an extended plan of education in the school would be very useful to the inhabitants of the town of Leeds, and would be the means of greatly increasing the number of scholars, which had much decreased notwithstanding the extended trade and increased population of the town; and, after a sufficient maintenance was provided for the defendants, the master and usher, there would be a surplus arising from the funds of the charity; which might be usefully applied in salaries of such additional masters, as might be employed in the extended plan of education above suggested."

In support of this statement it was alledged by the legal functionary employed, that "it appearing that there is nothing in the original endowment and institution of this charity, which necessarily excludes the teaching of any useful kind of learning, and that from the present situation and circumstances of the town of Leeds, (for the benefit whereof the charity was instituted,) it will be very beneficial to the inhabitants to employ part of the funds towards teaching those things which may be useful in trade and commerce, he approved of adding to the present establishment one German master and one French master, to teach those languages, and a master for teaching algebra and the mathematics; but it appearing to him, that there are a variety of schools in Leeds already for teaching writing and arithmetic, where boys may be instructed at a very small expense in those branches of education, and that a greater proportion of prejudice may arise to such seminaries than of benefit to the inhabitants of the town of Leeds, to have writing and arithmetic free of expense, he therefore approved only of those three additional masters, to be elected in like manner as the master and usher from time to time have been."*

But, however reasonable these representations may have been, it was not found possible to carry them into effect without violating the plain intention of the founders and supporters. The

* Vesey's Chancery Reports, vol. xi. p. ii. pp. 241, 252.

Lord Chancellor therefore declared, that the charity intended to be established by the first donation (that of Sir John Sheafield) was "the sustentation and maintenance of a free grammar school for the teaching of the learned languages, that the free school in Leeds is a free grammar school for the teaching grammatically the learned languages, and that it appears to the court that the free teaching thereof, is the charity intended to be established by the several donations," which had been made to the institution—no alteration was therefore made at that time in the system of instruction, so long and and so efficiently maintained in this truly excellent school.

It ought here to be remarked, that a very excellent house was erected by the trustees for the use of the master in 1780, containing suitable accommodation for boarders, and that the school house was repaired and greatly enlarged in 1823.

Although Mr. Whiteley, at that time the master, succeeded in obtaining the decree in Chancery to which we have just alluded, in 1805, preventing any innovation upon the system of instruction established in the school, upon his death in 1815, the trustees, upon the vacancy of the mastership, made some new regulations for the government of the school, and the salaries to be paid to the master and usher: and they adopted a resolution, that the scholars, in addition to classical learning, should have the benefit of instruction by the master and the usher, in the elementary branches of the mathematics. The number of scholars having greatly increased in consequence of the system of education being extended, the committee in 1819 provided an assistant to the master and usher; and in 1820 they made further rules and orders for the management of the school, by which it was declared, that all boys, being natives of the borough of Leeds, or the sons of residents therein, should be taught and instructed freely, and that the masters should receive no presents nor reward whatever for their teaching.

The free school at Leeds has one privilege in common with the following similar establishments, viz., Wakefield, Bradford, Beverley, Skipton, Sedberg, Ripon, and Sherburn, in Yorkshire; Appleby and Haversham, in Westmoreland; and St. Bees and Penrith, in Cumberland—the description of this privilege must not be omitted.

By a codicil to the will of Lady Elizabeth Hastings, daughter of Theophilus Earl of Huntingdon, dated April 24, 1739, she

devised at the expiration of a term of ninety-nine years determinable, that one hundred and forty pounds should be paid out of the clear rents and profits of an estate in Weldale or Queldale, in the West Riding of this county, for exhibitions towards the maintenance of five poor scholars at Queen's College, in the University of Oxford. Each of these scholars is to receive at the rate of twenty-eight pounds per annum, when at the university—but only twenty pounds is to be paid the first four years in quarterly or half yearly payments, the remaining eight pounds out of each twenty-eight pounds being preserved in the college chest, that each scholar in the fifth year may receive an additional fifty pounds, namely, twenty pounds in the middle of the fifth year, and twenty pounds upon taking the degree of batchelor of arts. The twelve schools whose names we have mentioned are intitled to send one poor scholar each to the place of nomination.

In the year after these liberal exhibitions commence, this Will arranges that the rectors of Berwick, Spofforth, and Bolton Percy, and the vicars of Leeds, Ledsham, Thorp-Arch, and Collingham, shall meet at the best inn at Aberford, on Thursday in Whitsun week, at eight o'clock in the morning, the boys nominated by the schools having repaired to the same place on the preceding evening for the purpose of being examined for the election of those who are to enjoy the exhibitions. According to the rules which we insert in a note,* the examinations are to be conducted

* The language of Lady Elizabeth is, "And my will is, that their exercise be a part of an Oration in Tully not exceding eight or ten lines to be translated into English, and part of an oration in Demosthenes about the said number of lines to be translated into Latin,—And two or three verses of the Latin Testament to be translated into Greek,—And four books of each sort being provided, immediately put them upon beginning the translations, four in a second, and four in a third,—And then changing the books, 'till they have gone through the three several translations,—And whilst the boys are making their morning exercises, the said rectors and vicars, or the greater number of them, shall proceed to choose the afternoon's exercise (which shall be upon two subjects),—one, of practical divinity out of the church catechism, upon which each boy shall give his thoughts in Latin, in not fewer than eight lines nor more than twelve,—the other subject, some distinguished sentence of a classick author, upon which each boy shall write two distichs of verses,—All which translations and compositions are to be written out fair upon one sheet of paper, and signed by the name of each boy they belong to, and then shewed to every nominating rector and vicar, who are desired impartially to weigh and consider, and return ten of the best of the said exercises (each of which ten to be signed by the greater number of the rectors and vicars present) to the Provost and Fellows of Queen's College, in the University of Oxford."

regularly, ten of the boys are then to be chosen, and their names are to be sent to the provost and fellows of Queen's College, Oxford—from the performances of these ten, the provost and fellows are to choose eight—the names of these eight, written upon paper and rolled up, are to be put into an urn or vase—and after having properly shaken, the five whose names are first drawn, are to be declared elected to all intents and purposes, and intitled to the profits of the exhibition. The declared intention of the continuance of these exhibitions to each person for five years, is "to take away from them all necessity of entering precipitately into holy orders, and to give them an opportunity of laying, in some sort, a sound foundation of divine as well as human learning." The regulations which Lady Elizabeth has laid down for the studies of these scholars at the university, we cannot recite in this contracted work; but whoever the scholars may be who gain the exhibitions, they will have no sinecures at college.

Besides this privilege, the free school at Leeds, has a claim in its turn to the fellowship and two scholarships founded at Emanuel College, Cambridge, by John Frieston of Altofts, in the county of York, in case the same are not filled up from the free school at Normanton. There are likewise three scholarships of twenty pounds per annum each, at Magdalen College, Cambridge, for scholars from Leeds, Halifax, and Heversham schools.

The school is open to all the boys in the borough or parish of Leeds free of expense; they are admitted by qualification not by age, there is no prescribed time for superannuation, the form of admission is by public examination, holden half yearly by the masters, at which the trustees may attend. The Eton Greek and Latin grammars are used. The lower school begins with the rudiments of Latin, and carries on the education of its scholars until they are perfect in the rudiments of Greek, when they are examined once a year, and if deemed fit are advanced to the upper school. This is indubitably one of the best schools in the kingdom, and the parliamentary commissioners were perfectly justified in reporting it to be very ably and satisfactorily conducted.

The following are the salaries annually paid at this school: To the head master, including ten pounds for a gown, five hundred and ten pounds; to the usher, including ten pounds for a gown, two hundred and sixty pounds—allowance to the same in lieu of house, thirty pounds—to the assistant sixty pounds, to the clerk of the school committee, receiver of rents, &c., sixty-seven pounds

fourteen shillings. In 1805, when the judgment of the Lord Chancellor already alluded to, was pronounced, a salary of one hundred and twenty-six pounds was paid to the master, and a gratuity of seventy-five pounds at Christmas; a salary of sixty-three pounds to the usher, and a gratuity of forty-two pounds.* In 1797 the number of boys in the school was forty-nine; there are now upwards of a hundred.

The following is a list of the head masters of this school since the second endowment by Harrison, 1624. Samuel Pullen, D.D. afterwards Archbishop of Tuam—1630, Joshua Pullen, his brother —1651, John Garnet, M. A.—1662, Michael Gilberts, M. A.—1690, Edward Clarke, M. A.—1694, Miles Farrar, M. A.—1698, Thomas Dwyer, B. D.—1706, Thomas Dixon, M. A.—1712, Thomas Barnard, M. A.—1750, Richard Sedgewicke, M. A.—1755, John Moore—1764, Samuel Brooke, M. A.—1778, Thomas Goodinge, LL. D.—1790, Joseph Whitely, M. A.—1815, George Page Richards, M. A.—The Rev.—— Holmes, M. A., the present master.

* In a work entitled "A Condensed View of the Public Charities," we meet with the following remarks on this school:—"The Leeds Grammar School has become a rich foundation indeed; but we think many of the inhabitants will dissent from the opinion of the commissioners, that it is, even after the reforms recently introduced, conducted in an 'able and satisfactory manner.' The number of scholars has certainly greatly augmented above the handful to whom the late head master used to dedicate his leisure, with something of the same excess of parental fondness with which a hen is wont to rear a solitary chicken. Still the benefits the town derives from the school are not commensurate to an expenditure of £927. 14s. a year in salaries, which is a far more extravagant outgoing than in many of the school-foundations in the metropolis. At St. Olave's school, in Southwark, where seven masters are kept, and two hundred and fifty boys receive, gratuitously, an excellent classical and English education, the whole expenses of the school in 1815 amounted only to £973, which is little more than is paid at Leeds, for salaries alone, for teaching one hundred boys Latin and Greek, and the elements of mathematics. But, although the masters are so handsomely remunerated, it seems they only devote a portion of their time to the purposes of the charity, and that, in addition to the boys on the foundation, they are allowed to receive pay-scholars. This, we think, ought to be abolished, and so wealthy an endowment kept entirely free to the town, not only for classical education, but also for instruction in modern languages, and other branches of commercial knowledge, adapted to the wants of the borough. We believe this is an improvement the inhabitants have long wished to see adopted."

## BRADFORD FREE SCHOOL.

THE precise period of the original foundation of this school, has not been ascertained, but it was certainly in existence in the reign of Edward VI., 1553. It was incorporated by letters patent from Charles II., dated on Oct. 10, 1663, in the fourteenth year of his reign. The principal provisions of the charter will be found in the note.* The extent of the original endowment of this

* By this charter it is determined, "that there shall be a Free Grammar School here, to be called 'The Free Grammar School of King Charles the Second at Bradford,' for the teaching, instructing, and better bringing up of children and youth in grammar and other good learning and literature,—to consist of one master or teacher, and one usher or under teacher:—That there shall be thirteen men of the most discreet, honest, and religious persons of the neighbourhood, whereof the Vicar of Bradford shall always be one,—who shall be governors, and the body corporate with continual succession, and be able to purchase, receive, and enjoy lands:—When any of the governors, except the vicar, shall die, or dwell above two miles out of the parish for one year, the rest of the governors are to nominate another in his place within eight weeks after such vacancy,—if the election be deferred beyond eight weeks, the Archbishop of York, or (sede vacante) the Dean of York, with the consent of five of the governors, to appoint:—That they shall have a common seal, and be able to plead, and be impleaded:—Power is given to the governors under their common seal to constitute a discreet and fit person, who hath taken the degree of master of arts, to be schoolmaster,—and so from time to time as the place shall become void, within sixty days to present some other meet man for knowledge, religion, and life unto the Archbishop of York; or (sede vacante) the Dean of York, who shall allow him to be schoolmaster, to continue so long as he shall be found by the governors to be diligent and faithful in his office and fit for the same, both for his religion, knowledge, and conversation, and no longer:—

"The governors may, upon one quarter's warning, displace the schoolmaster, and elect another,—and, if they shall not present a fit schoolmaster within sixty days after a vacancy, the Archbishop of York, or (sede vacante) the Dean of York, to elect a fit person with the consent of five of the governors, who shall then be admitted under the common seal:—Power is given to the governors to nominate an usher or under teacher from time to time within one month after a vacancy, and to displace him for negligence or unfitness:—Power is also given to the governors to make statutes and ordinances in writing under their common seal, to be kept under two locks,—the master to have one key, and one of the governors by the

school cannot now be stated, on acccount of some changes which took place in the property many years ago. The income of the establishment is produced by lands and buildings, and annual rents arising out of freehold estates, all within the parish of Bradford; and by an act of parliament, obtained in 1818, it was arranged in a manner greatly to the benefit of the institution. The old school was very unpleasantly and inconveniently situated on the west side of the church yard, the date of its erection could not be ascertained, it appeared to have been built at different periods, and was in every point of view an edifice unworthy of its object. By the act of parliament, however, we have just alluded to, the governors were enabled to dispose of lands, &c., for the erection of a new school-house, and a dwelling house for the head master. The school was finished in 1830, it is situated in North-Street, it is equal if not superior to any similar edifice in the county, its exterior is very neat, and it contains not only a large room for the usual purposes of the school, but a good library and a porter's lodge. The school is open to boys of the parish indefinitely, free of expense, the Eton grammars are used, the system of education is left to the discretion of the master, boys are admitted when qualified to begin the Latin Accidence, and no period of superannuation is prescribed. Our readers will recollect that this school is one of the institutions entitled to send a candidate for the exhibitions under the will of Lady Elizabeth Hastings, at Queen's College Oxford.

consent of the rest to have the other:—The governors, master, and usher, before they enter upon their offices, are to take an oath before a justice of the peace of the county of York, to be faithful and careful for the good of the school in all things appertaining to his office and charge, and also the oaths of obedience and supremacy:—The governors are further empowered to keep lands already given to the school, and to purchase and take any lands and possessions, not exceeding the clear yearly value of 100 marks:—The Archbishop of York for the time being is constituted visitor of the school."

## THE GRAMMAR SCHOOL AT DRIGHLINGTON.

JAMES MARGERISON, Archbishop of Armagh, was the founder of the Grammar School at Drighlington. This benevolent and distinguished ecclesiastic was a native of the village, and when he was exalted to one of the highest and most honourable stations in the church, he remembered the necessities of the place which gave him birth, and determined to rear among its population a noble monument of his Christian philanthropy. In 1666 he built a school at Drighlington, but he did not endow it during his lifetime. By his will, dated May 31, 1678, he gave all his lands, tenements, and hereditaments in Drighlington and New Hall, to his son Robert and the heirs of his body, with remainders to others, to pay from the produce of these lands sixty pounds for ever towards the maintenance of the school. The substance of a subsequent grant by William and Mary will be found in a note.* Mr. Carlisle thus condenses the other particulars which deserve record relative to this school. "The right of nominating the head master of the school was granted by the will of the founder to the master and senior fellows of Peter-house, in Cambridge. In the distribution of the endowment, £40 per annum were to be given to the head master—£13. 6s. 8d. to an

* This grant, contained in letters patent dated January 11th, 1691, determined "That Sir John Tempest, Bart., and other persons therein named, should be a body corporate, by the name of 'The Governors of the Free School of James Margerison, late Lord Archbishop of Armagh,' with perpetual succession, and be able to receive the said yearly sum of £60, and take a conveyance thereof for the benefit of the school,—and to purchase and receive lands and possessions,—to plead and be impleaded,—to have a common seal,—and to make statutes and ordinances in writing:—That there shall be for ever nine honest and discreet persons who shall be governors for life, unless removed for just and reasonable cause by such of the governors as shall be then living:—That, when any of the governors shall die or be removed, the remaining governors shall elect one other honest and discreet person inhabiting within twenty miles of the school in his room, to continue for life,—first taking oath for the due execution of the office before the governors, or any two of them."

usher—and £6. 13s. 4d. to a master for teaching English. The usher and English teacher were to be appointed, as often as necessary, by the head master with the consent of the governors.

"The Register Book appears to have been kept in the most careless manner,—for the name of a single scholar cannot be discovered in it, and only that of one of the head masters,—neither are any particulars respecting the school recorded,—for more than fifty years past. The number of governors having a few years since been reduced to one,—the survivor, in 1811, chose eight others,—the greater number of whom accepted the office, and were afterwards duly sworn to perform the duties of it. They found that they were empowered by the letters patent to make such regulations and ordinances, as they might deem most conducive to the welfare of the institution—They accordingly adopted some, which promise to be of use to the neighbourhood, for whose benefit the school was, doubtless, originally intended. —The most prominent of them are,—the limiting the number of free scholars,—the fixing the age of their admission, and the time of their superannuation,—and, permitting them to be taught English, writing, arithmetic, or classics, according to the ability of the scholar, and the desire of their parents, giving the whole of the £60 to the head master."

Since the erection of a chapel of ease at Drighlington, the head master of the Grammar School has usually officiated within its walls, but the duties of the chapel and the school are by no means essentially connected.

## THE FREE GRAMMAR SCHOOL AT BATLEY.

THE School at Batley, like that at Drighlington, is indebted for its origin to the grateful recollections of a native of the village. William Lee, born in Batley, and afterwards Vicar of Stapleford, in the county of Cambridge, was its founder about 1613, *i. e.* in the tenth year of the reign of James I. He endowed the institution with thirty acres of land, a messuage, and its appurtenances, then producing about fifteen pounds per annum. At subsequent periods other benefactors gave other endowments; there are lands and houses in the township of Batley producing about thirty pounds per annum—in the township of Horbury there are other houses and lands which produce somewhat more, so that the present income of the school though not considerable, is certainly respectable. There are no exhibitions nor any other university advantages belonging to the school. The boys of the whole parish are eligible to the advantages of the school, without any expense; they are admitted as soon as they can read the New Testament in English; the system of education is such as is usually adopted in grammar schools, except that the master is required by the foundation deed, to teach English, and writing and arithmetic, by a particular agreement with the trustees of the school. There is no term of superannution. Fifteen years ago, when Mr. Carlisle published his description of endowed grammar schools in England and Wales, it might be true that "Classical learning here, is now, and for some time past, has been little regarded—the inhabitants being persons engaged in business and almost entirely of the lowest class of labouring people. Reading, writing, and arithmetic, are therefore all they wish for in the education of their children, with very few exceptions, and even these branches of instruction they are far from regarding with that concern which might be desired." Half a generation has elapsed since this description was written, and since that time, a great revolution has been silently but surely taking place; the people both in the parish of Batley and in the whole surrounding

district are fully aware of the advantages of learning; although classical literature has no immediate connexion with commerce and manufactures, there are many who can appreciate its value; and the time is not far distant, when the implied censure of Mr. Carlisle will be no longer applicable. Although there is no usher nor assistant provided for by the foundation deed, the head master has generally maintained one at his own expense. The school was handsomely rebuilt, in 1818, out of monies arising from the estate.

## THE FREE GRAMMAR SCHOOL AT OTLEY.

In 1604, Thomas Cave, of Wakefield, by will gave two hundred and fifty pounds towards the erection and maintenance of a school at Otley, and the institution was incorporated by letters patent, issued on the thirtieth of April, in the fifth year of the reign of James the First, on the request and petition of the inhabitants of the town. It was then ordained that a Free Grammar School should be established in Otley, for instructing in good learning and virtue children and youth belonging to the parish. The school was to be called "The Free Grammar School of Prince Henry, at Otley"—it was decreed, that it should have one master and one usher—that seven persons, who were named, should be governors of the goods, possessions, and revenues of the school—that in the event of the death of one of these governors, the rest, or the major part of them, with the schoolmaster, should elect, to fill the vacancy, a proper person of the inhabitants of the parish, or within two miles thereof—that when the master died, the governors, or the majority of them, should, within sixty days after the vacancy, nominate "a fit person for knowledge, religion, and life," having taken the degree of Bachelor of Arts, or Master of Arts, at one of the universities, to be schoolmaster, "so long as he should be found by the governors diligent and faithful in his office and fit for the same—that if the governors do not elect a master within the sixty days, then, according to the will of the above mentioned Thomas Cave, the master and fellows of Clare Hall, Cambridge, with the consent of those of the governors, were to choose and appoint the master. It was also determined that the governors, with the help of the schoolmaster, should appoint the usher within one month after the occurrence of a vacancy by death or otherwise, and that they should have the power of displacing him after a quarter's warning, if found to be negligent or otherwise incapable. And it was finally arranged, that the governors, or the major part of them, with the consent of the Archbishop of York, should be empowered to make laws

for the regulation of the master and usher, and the lands and revenues of the school, and that they should have power to purchase and receive lands and hereditaments, not exceeding the yearly value of forty pounds.

The sum of two hundred and fifty pounds, given by Thomas Cave, was doubled by the contributions of the inhabitants; and in consideration of three hundred and eighty pounds paid by the governors, they obtained possession of a messuage with some lands, at Lunnworth, near Thirsk. These they demised to one James Green and his heirs, at the rent of twenty-six pounds thirteen shillings and fourpence, on a lease of one thousand years: Of this property the Earl of Harewood is now in possession, and he pays the rent to the institution.

The only property now in possession of the institution, is the property at Otley, consisting of a large school room, with a chamber above, and a small room adjoining, together with the rent we have just mentioned.

The school was built about 1611. The master, who is a graduate of the university of Cambridge, receives from the rent of the estate near Thirsk twenty pounds per annum, and the six pounds thirteen and fourpence are paid to the usher. The institution is open for gratuitous instruction, in the learned languages, to the sons of persons inhabiting the parish of Otley. Very few boys are instructed. There are no funds for the repairs of the building, but the archbishops of York, as lords of the manor, generally contribute for this object; the late archbishop gave forty pounds, and the present has given sixteen pounds.

## THE GRAMMAR SCHOOL AT WAKEFIELD.

THIS celebrated institution was incorporated by letters patent from Queen Elizabeth in 1592, at the request of the inhabitants of the parish. Mr. Carlisle gives the following abstract of the charter. By this charter it was ordained, "that there should be one Grammar School in this town, to be called 'The Free Grammar School of Queen Elizabeth at Wakefield,' for the teaching, instructing and bringing up of children and youth in grammar and other good learning,—to consist of one master or teacher, and one usher and under teacher:—That there shall be within the parish of Wakefield, or dwelling within two miles thereof, fourteen honest men of the most wise, discreet, and religious persons, who shall be governors,—shall be a body corporate, with perpetual succession,—and be able to purchase and receive lands and other possessions:—That, when any of the governors shall die or dwell with their families above two miles out of this parish for a year, the rest of the governors are to take unto them the schoolmaster, and to nominate another in his place within six weeks after such vacancy,—And, if the election be deferred above six weeks, the Lord President of the north parts, or the Archbishop of York, with the consent of six of the governors, are to appoint:—That they shall have a common seal,—and be able to plead and be impleaded: That, when the place of schoolmaster shall be void, the governors shall nominate, and within sixty days after a vacancy, present a meet man for knowledge, religion and life, so the party be well reported of and hath taken the degree of master of arts, to the Archbishop of York, who shall allow him to be schoolmaster there accordingly,—to continue so long as he shall be found by the governors to be diligent and faithful in his office and fit for the same, both for his religion and conversation, and no longer,—but upon quarter's warning to remove him, and to proceed to a new election,—But, if the governors shall not present a fit schoolmaster within sixty days after a vacancy, the master and fellows of Emanuel College,

Cambridge, to nominate a fit master of arts, with the consent of six of the governors, who shall be admitted under the common seal of the school :—The governors, with the help and assistance of the schoolmaster, are to appoint a fit usher and under teacher within a month after a vacancy, with power to displace such usher upon one quarter's warning, if he be found negligent or unfit. Power is given to the governors, with the schoolmaster's advice and consent, to make statutes and ordinances in writing under the common seal, to be kept under two locks, the schoolmaster to have one key, and one of the governors, by the consent of the rest, to have the other. The governors, masters, and ushers thereafter to be made, to take an oath before the governors assembled for their election, on the day of their entry into office, to be faithful and careful for the good of the school in all things appertaining to their office and charge:—with license to purchase and receive lands and other possessions to the clear yearly value of 100 marks."

The school is a noble and spacious building, erected by the Saviles, ancestors of the present Earls of Mexborough; its site is well chosen, it is in a retired and quiet part of the town, and its founders appear to have built it with a view to its future popularity and consequence. Mr. Carlisle, after describing the original foundation, expresses himself in the following language: "Little more however can be said respecting its foundation, as access has *been refused to the original documents.*" This institution is extremely well conducted, it is open to the sons of the inhabitants indefinitely, free of expense, for classical education, although the head master, and the second also, were usually complimented with a present at Christmas. The grammars which are used in the school are at the option of the master. There are two university exhibitions belonging to this school, one of them for the natives of Wakefield, which is very considerable. Two scholarships were also founded at Clare Hall, Cambridge, by Mr. Cave, of a guinea and a half per week, appropriated to scholars from this school. The institution has also a claim in turn to the fellowship, and two scholarships at Emanuel College, Cambridge, founded by Mr. Frieston, in case the same are not filled from the free school at Normanton. The present head master is the Rev. Dr. Naylor, and the second master is the Rev. Dr. Sissons. The library belonging to the school is truly excellent.

## THE FREE SCHOOL AT GUISELEY.

Robert Moore, rector of Guiseley, by his will, dated the twenty-second of July, 1622, gave one special tenement, of the annual value of five pounds, to the school house, which he states, in the will alluded to, that he had lately builded. This tenement was connected with a small portion of land, which is described in the same document. The school house, which is still in existence, was built on part of the glebe land, and is kept in repair by the master. The land, and the site of the buildings devised for the use of the school and schoolmaster, form part of an estate at Menstone, which was sold by auction in 1797 to the father of Robert Exley, of Menstone, the present possessor, as devisee thereof under his father's will. Notice appears to have been given at the time of sale, that the estate was subject to the payment of seven pounds per annum to Guiseley School.

## THE FREE SCHOOL AT RAWDEN.

In 1746, an estate, consisting of a public house in Idle, with barn and stable, and several closes of land, and an allotment awarded under a late inclosure, in lieu of right of common, was bought and devoted to the support of a school founded in Rawden, by Thomas Layton, for the instruction of sixteen poor boys and girls in Rawden, in reading, writing, and arithmetic. The estate at Idle now lets for forty-eight pounds per annum. The present master is the Rev. A. Ibbotson, curate of Rawden Chapel. He only superintends the management of the school, and employs an assistant to teach the scholars. When the parliamentary commissioners visited this place, they found the school conducted to the satisfaction of the inhabitants.

## THE FREE SCHOOL AT KIPPAX.

In this village a free school was founded in the 36th of Henry VIII. by George Goldsmith, clerk, who gave certain copyhold cottages and lands in Kippax, to certain trustees, for the use and enjoyment of a schoolmaster. The property belonging to the school consists of a school and garden in the occupation of the master, and a small garth and three closes of seven acres, worth about twenty-two pounds per annum. Eight children, nominated by the trustees, are taught as free scholars; other children are also taught, who pay for their education.

## THE FREE SCHOOL AT METHLEY.

A SCHOOL and a school-house were erected in this village several years ago, on a part of the waste, at the expense of the Lord of the Manor, who appropriated the same with a small garden to the purposes of a school for the use of the inhabitants.

## THE SCHOOL AT BARDSEY.

THE school at this place is endowed with a school house and twenty-six acres of land, formerly part of Bardsey common. This property was originally conveyed by Lord Bingley, by deeds dated the twentieth of April, 1726, in order that the children of the inhabitants of Bardsey might be carefully instructed in reading, writing, and the casting of accounts; and that a well qualified person, a member of the church of England, might be encouraged to take up his permanent residence in the village. In 1822, by a paper or instrument dated on the eleventh of September in that year, John Haddington, sen. David Midgley, and John Abbot, three substantial inhabitants of Bardsey, were appointed trustees by George Lane Fox, Esq. lord of the manor of Bardsey, and representative of Lord Bingley. The school house is repaired at the expense of the parish, it is in the occupation of the schoolmaster, who also receives the rent of the twenty acres of land. This institution cannot be exactly called a free school, but the children of the parishioners are instructed upon moderate terms.

At COLLINGHAM there is a similar school founded and endowed by Lady Elizabeth Hastings, which has been productive of very considerable benefit, and which remains one among the many monuments which that illustrious lady has reared to her piety and benevolence.

## THE SCHOOL AT BRAMHOPE.

AT Bramhope there is a school endowed with six acres of land, awarded to it on the inclosure of the common. The rent is paid to the master, but he is not required to teach any of the scholars free. A common education is, however, afforded at a reasonable rate to the children of the inhabitants, and thus the institution has been a genuine advantage to the village.

## WHITCHURCH SCHOOL.

HERE there is a school charity under the superintendence of a board of trustees, chosen by the parish at a vestry meeting. The school was built by subscription on land belonging to the vicar. The master and scholars are nominated by the trustees. The only emolument is an annuity of ten pounds, given by the will of Richard Brooke, Esq. in 1702, for the encouragement and support of the master. When the parliamentary commissioners visited this place, they found the school well attended and satisfactorily conducted. Six of the children are taught free.

## THE SCHOOL AT GARFORTH.

BY deed, dated July 7, 1757, it was declared that the inhabitants of Garforth had agreed to erect a school house in the town of Garforth, on the promise of Sir Edward Gascoigne, lord of the manor, to settle upon and annex to the school as much of the common or waste lands of Garforth, as would produce the annual value of fifty shillings. Five acres were consequently given upon a lease of ninety-nine years, at the rent of one shilling. In 1774 arrangements were made for the erection of a house for the master. The house and room now used for the dwelling of the master, were erected by subscription in 1818. This is now a good and very useful school, and although not free, the children are instructed in reading, writing, and arithmetic, at a very reasonable price.

## LITERARY INSTITUTIONS, LEEDS.

THE LEEDS LITERARY AND PHILOSOPHICAL SOCIETY is the best supported and the most extensively useful institution of the kind in the district. It was established on the fourteenth of January, 1820. A very handsome stone building in Park-Row was soon erected, from the designs of Mr. Chantrell, for the use of the society. The exterior consists of two stories, the lower of which is rusticated, and the upper is decorated with coupled pilastres of the Doric order. The principal apartments in the building are in the upper story. Some fine specimens in geology, natural history, entomology, &c. are kept in very neat order in the great room; in an adjoining apartment is a fine mummy in a glass case, presented by the late J. Blayds, Esq. and several other valuable curiosities; there are several other mummies in the hall, one of which was brought from Thebes in 1822, and presented to the institution by W. M. Maude, Esq.; and in another room is a very good collection of British fossils and minerals. On the ground floor is a commodious lecture room, a library, and a very excellent laboratory. The members of the society were originally fifty-nine proprietory, and one hundred and eight ordinary members—its officers consist of a president, two vice-presidents, two secretaries, a curator and librarian, and a council of twelve members—the session commences in October—the meeting nights are on alternate Fridays at seven o'clock—each member has the prerogative of introducing a visitor, but no inhabitant, resident within the borough of Leeds, can be admitted more than three times as a visitor. Since the Philosophical Hall was opened, numerous lectures have been delivered upon almost every scientific subject, by the most eminent professional men of the day, and a taste has been created and diffused for scientific investigations, which is likely to prove eminently useful in this large and populous town. The papers which have been read before the society by its members, have of course been very unequal in merit, but some of them have been highly creditable to their authors, and advantageous to the institution.

## LEEDS MECHANICS' INSTITUTE.

THE LEEDS MECHANICS' INSTITUTE was established on the first of January, 1825; a large lecture room and a tolerably good room for a library were procured, in an exceedingly confined and remote situation, at the back of Park-Row; the institution was placed under the direction of a president, two vice-presidents, a treasurer, a secretary, and a committee of fifteen; the library has gradually increased until it has become truly excellent, and the books are rapidly and most beneficially circulated among a very considerable number of subscribers. The present state of the Institute will be best ascertained from the following abstract of the report for the present year, 1833:—

This document states that the balance in the treasurer's hands, at the time when the committee commenced its operations, being less than any former period since the establishment of the Institution, it was thought essentially necessary to exercise that economy in every department, which would enable it to discharge its demands without a further infringement upon its funds. These endeavours have more than realized the expectations of the committee, and although the amount of income this year is only £150 8s. 5d., (being £31 1s. 3d. less than last year,) by reducing the expenditure to £135 7s. 1d., which is £84 8s. 7d. less than last year, the balance in the hands of the treasurer is advanced to £115 16s., being £15 11s. more than the balance at the beginning of the present year. The report then goes on to state that, although these retrenchments have had the effect of rendering the institution less popular, and partially reducing the numbers both of members and subscribers, yet it has by no means greatly deteriorated. The committee then proceed to recommend the propriety of expending a sum of money in procuring the delivery of a popular course of lectures, and the report concludes by referring to the lectures delivered during the past year, and the presents made to the institution.

The following are the officers for the present year:—President—Benjamin Gott, Esq.: Vice-Presidents—John Marshall, jun., Esq., and Dr. Hunter: Treasurer—Mr. William Brown: Secretary—John Chiesman: Committee—E. Baines, jun., Dr. Williamson, W. H. Whitehead, J. Wilkinson, Wm. Watson, jun., M. T. Sadler, D. Lupton, E. G. Maclea, J. P. Clapham, C. E. Langdon, J. Heaps, J. Linley, R. Bean, Wm. Waterhouse, J. Kitson.

Truly glad are we to state that at length this excellent institution is likely to have a building corresponding with its claims upon the public liberality, and with the wealth, intelligence, and importance of the town. At the last annual meeting, the chairman (Dr. Hunter) expressed his hope that this desirable object would soon be accomplished. Upon this suggestion the committee acted with laudable promptitude. It was resolved that Dr. Hunter, Dr. Williamson, and Mr. Chiesman, the secretary, should be requested to produce a plan to be submitted to examination at a subsequent meeting of the committee. We understand that a very eligible site can be procured in Park-Row, and we are certain from the well known zeal and ability of the gentlemen to whom the management of the business is committed, that the object will be accomplished in such a manner as to redound to their own credit, to the advantage of the institution, and to the honour of their fellow townsmen. Although Leeds, upon this subject, has not yet emulated the example of some of the large and wealthy towns in the manufacturing districts, it is by no means inferior to any of them in scientific taste and acquirement, and we are certain that the munificence of its inhabitants will soon place its Mechanics' Institution, both in external appearance and internal convenience, on a par with any other edifice reared for a similar purpose in the kingdom.

## THE LEEDS LANCASTERIAN SCHOOL.

This highly useful and excellent establishment commenced in 1811. In the first instance, it was held in a large room in Kirkgate, formerly the Old Assembly Room, but a very liberal subscription enabled the friends of the institution to erect a commodious structure at the bottom of Alfred-Street, Boar-Lane, which, with the land, cost nearly two thousand one hundred pounds. The upper room of this building is appropriated to the purposes of a school, the lower apartments are applied to other purposes. The land and the buildings were vested in January, 1813, in thirteen trustees, seven of the church of England, and six of the different denominations of dissenters. The original trustees were, Messrs. Thomas Bischoff, S. Clapham, W. Smith, G. Bankes, J. Ingham, G. Rawson, T. S. B. Reade, J. B. Charlesworth, R. Kemplay, T. Teale, W. Hey, jun.,

T. W. Tottie, and R. Jowitt. The average number of boys instructed at this school since its establishment is five hundred, at an annual expense of about five shillings.

## THE LEEDS NATIONAL SCHOOL.

THE Rev. P. Haddon, at that time the vicar of Leeds, laid the first stone of this building on May 8, 1812, and the school was opened for the reception of scholars February 7, 1813. It is a neat and convenient edifice, erected near the Old Church, on the site of the ancient tithe barn belonging to the rectory of Leeds. The lessees of the premises are the Vicar, the Mayor, and the Recorder, under the Dean and Chapter of Christ Church, Oxford, as proprietors, and the Duke of Devonshire, as lessee of the great tithes of Leeds. Both these parties concurred in granting a lease of the premises at the low rent of ten pounds per annum, and gave to the institution the tithe barn, valued at two hundred pounds. The building cost rather more than twelve hundred pounds. It may be well here to state, that the Leeds District National Society became incorporated with the York Diocesan Society, for the education of the poor in the principles of the Established Church, in 1813, and at present comprehends the whole wapentake of Skyrack, together with the parishes or townships of Bradford, Birstall, Morley, Pudsey, and Rothwell.

Besides these institutions, there are several other educational establishments in Leeds, some of which will be referred to in our account of the charities. We shall only mention their names:—They are, St. John's School in the Lands, where eighty girls are educated—Town's School, Woodhouse, for boys—The School of Industry, Hunslet-Lane, for girls—The School of Industry, in Cobourg-Street, for girls—and the Girls' Lancasterian School, in the Old Assembly Room, Crown-Street.

It was a question with us, when we commenced this book, whether or not we should include THE SUNDAY SCHOOLS in our list. We are fully aware that these institutions are rather religious than literary, and that they refer to the concerns of

eternity, as paramount to those of time. But since these benignant institutions have in numerous instances been the means of opening the way to knowledge, and even to literary eminence, we shall briefly but accurately enumerate them, that our readers may be able to estimate the machinery which in this district is brought to bear upon the moral and religious instruction of the people.

THE ESTABLISHED CHURCH has the following Sunday Schools:—Mabgate School—Call-Lane School—Meadow-Lane School—Bank School—Nether Green School—Feather Hill School—all these Schools are connected with the Parish Church. The school at the back of Park-Place—the school in Park-Lane—the school in Park Cross-Street—the school in School-Lane, Kirkgate, are connected with St. Paul's Church. Added to these there is a Sunday School connected with St. James's Church, and another with St. John's Church.

THE WESLEYAN METHODIST SUNDAY SCHOOLS IN LEEDS are very numerous, and are arranged under the heads of East Circuit and West Circuit. The schools in the East Circuit are, Bank School—Library Room School—Back Rockingham-Street—Lincoln Fields—Hope-Street; besides one or more in every village in the circuit where the Methodists preach. The schools in the West Circuit are, School Street School, New Road End—Basinghall-Street School—Neville-Street School—Camp-Lane School—Meadow-Lane School—Sweet-Street School—Holbeck School; with two in Hunslet, and one in every village, in the circuit, where the Methodists preach.

In the year 1828, a very material and proper change took place in the management of the Wesleyan Methodist Schools. Previously, the art of writing was taught on the Sabbath-day, but by this alteration, it was limited to the evenings in the week, thus securing one most essential benefit—the regularity of the attendance of the children upon the public worship of God.

THE SUNDAY SCHOOLS BELONGING TO THE NEW CONNEXION OF METHODISTS are among the

most ancient in the town of Leeds. The first Sunday school belonging to this body was established in 1798, and a hired teacher was employed to communicate the advantages of moral and religious instruction. In the process of time, a new school room was erected, several other similar institutions were soon established, and now numerous schools are connected by one common bond of superintendence and management.

With the exception of the Wesleyan Methodist and Church Schools, most of the institutions are connected with THE SUNDAY SCHOOL UNION—a regularly organized society, for the benefit of mutual co-operation and advice. The following is a list of the Schools in the Union—1st. Leeds Schools: Queen-Street Chapel; Salem Chapel; Albion Chapel; Ebenezer Chapel, (N.C.) Trafalgar-Street; George-Street Chapel; Carmel, Bank; Water-Lane; Duke-Street; Ebenezer, Park-Lane, (N C.) and Little Queen-Street; Bethel, Bank; Primitive Methodist; Zion Chapel, Bank, (N. C.) Ellerby-Lane; Bethel Union Chapel; South Parade Chapel; Little London; Back Fold, Marsh-Lane; Crown-Street; Byron-Street; Pottery Field, (N. C.). 2nd. Country Schools: Horsforth, Zion Chapel; Horsforth, Ebenezer Chapel; Wortley; Bolton and Undercliffe; Bramley, Baptist Chapel; Rodley, Baptist; Rodley, Methodist; Pudsey, Independent Chapel; Idle, Baptist Chapel; Idle, Primitive Methodists; Idle, New Connexion; Kirkstall; Ripon, Independent; Ripon, New Connexion; Otley, New Connexion; Otley, Independent; Moor Garforth; Masham; Woodhouse; Pool; Armley; Potternewton; Pateley Bridge; Eccleshill; Dawgreen; Sodom; Cleckheaton; Heckmondwike; Thorner; Sedbergh; Holbeck, New Connexion; Morley, Old Chapel; Morley, New Chapel; Haworth; Lofthouse, near Pateley Bridge; Gomersal; Hunslet, Primitive Methodist; Bruntcliffe; Baildon, Primitive Methodist; Blubberhouses; Ripon, Wesleyan Methodist; Farsley; Hartshead Moor Bottom; Hunslet Hall; Merrifield, near Pateley Bridge; Idle, Independent; Kirkstall Abbey Mill; Cleckheaton, Wesleyan Methodist; Hearfield, near Pateley Bridge; Stanningley.

## THE LEEDS LIBRARIES.

THE OLD LIBRARY, which is now so liberally supported and so extensively beneficial, was founded in 1768, at the recommendation of Dr. Priestley, at that time minister of the Unitarian Chapel, at Mill Hill. For a long period its operations were limited; but its patronage was soon extended; some clergymen and gentlemen of distinguished learning and ability assumed its management, and whoever looks over the books which were admitted under their influence and direction, will perceive decisive indications of the ability of the individuals who were devoted to its welfare. This is now one of the best libraries in the north of England; by far the largest proportion of the works are in useful literature and science; there are fewer works of imagination and fiction, than in any similar collection with which we are acquainted; and the whole institution highly redounds to the credit of its supporters, and to the honour of the town. The number of subscribers is limited to five hundred—whoever purchases a new ticket, pays twenty guineas for it, but this is seldom or ever done, on account of the old tickets which are almost always attainable at a very reduced price—the annual subscription is twenty-five shillings, paid in advance—the tickets are transferable. Persons who reside in the town, who are not inhabitants, are admitted to the use of the library, upon the payment of five shillings and threepence per quarter, and depositing half a guinea besides their quarterly subscription. A general meeting of the subscribers is held on the first Monday in June; at this meeting a committee of twenty is chosen, and a treasurer, to manage the affairs of the library; the committee meet on the second Monday in every month; at their first meeting, they choose from their own body a president and a secretary; if the president be absent from his post, he is fined a shilling; if a committee man be absent, he is fined sixpence. The committee determine by ballot what books are to be introduced into the library, but every subscriber may recommend any book to the committee, inserting its name and its recommendation from some respectable review, in a book kept for the purpose. The librarian is elected by the society at large, and his salary is fixed at eighty pounds per annum. The room in which the books are kept, is one of the most spacious and beautiful in the north of England, it cost five thousand pounds, and, says Dr. Whitaker, "is a splendid apartment, which would not disgrace a college."

The following is a list of the other libraries in Leeds:—

Leeds New Subscription Library, 33, Park-Row. Librarian, Mrs. Beggs.—The number of Subscribers is limited to 100.

Leeds Parochial Library, Smithson's-Yard, Kirkgate. Joseph Hemsworth, librarian.—This library consists entirely of books of divinity, which are lent gratis to members of the Church of England residing in Leeds.

Methodist Library, Old Chapel Yard, St. Peter's-Street. Librarian, Edward Denham.—Hours of attendance from two to five o'clock Tuesday and Friday, and from eight to nine Wednesday evening.

Eclectic Library, 8, Hardwick's-Yard, Briggate. Librarian, Edward Bell.—Open on Monday and Thursday, from eleven till one o'clock; and on Tuesday and Saturday, from six to eight in the evening.—Terms of subscription, 6s. per annum, and 14s. the ticket, which is advanced 1s. every year until the price shall become £1 1s.—It contains at present about 1200 volumes of select works.

Mechanics' Library, Basinghall-Street. Librarian, Mr. John Brewerton.

Holbeck Book Society, established by John Marshall, Esq. M. P. situated near Silver-Street, Water-Lane.—Open on Tuesday and Friday evenings, from seven to nine.—Annual subscription, 10s.—Samuel Killerby, librarian.

Hunslet Subscription Library was established April 14th, 1828, and at present contains 700 volumes, besides periodicals; it is held in a room at the house of Joseph Blackburn, near the Old Methodist Chapel, Hunslet.—Joseph Blackburn, librarian.

## OTHER LITERARY AND EDUCATIONAL INSTITUTIONS.

The Literary and Educational Institutions at BRADFORD, are the following. Of the Grammar School, we have already given a full account. There is a very respectable Circulating Library, at the Exchange—the Society for Promoting Christian Knowledge, have a library adjoining the Church Sunday School—the Mechanics' Institute, which was established on February 21, 1825, is supported with great spirit and liberality. The following are the Sunday Schools in the town: the Old Church School, on Stott Hill; Christ Church School, at the top of Darley-Street;

the Wesleyan Methodist Schools, in School-Street, White Abbey, Vicar-Lane, and Barker End; the Baptist Schools, at Westgate and Lady Rhoydes, and at Bridge-Street and Wapping; the Independent Schools, at Little Horton-Lane, Little Horton, and Wibsey; the Primitive Methodists have a school in Bowling-Lane; and there are large schools at Smiddles-Lane and Bank Top. There are some very excellent private and public seminaries in this important town; the literary intelligence of the people is very rapidly on the advance; their philosophical institution is likely to be productive of very considerable influence and effect, and the increase of knowledge bears a tolerably exact proportion to the extension of population and the accumulation of wealth. The School of Industry was established on June 30, 1825, and the benevolence and public spirit of the inhabitants are actively engaged in the promotion of every object, which is likely to effect the intellectual, as well as the moral improvement of the people.

The Literary Institutions at WAKEFIELD, are very numerous. The Philosophical and Literary Society hold their meetings in the Court House, under the presidency of Dr. Naylor. There is a good and highly improving Museum in North-Street, under the presidency of Mr. Sharp. The Subscription Library, in the Public Buildings, contains a well chosen collection of books. Of the Grammar School we have already spoken. The National School for boys, in Bond-Street, was established in 1813, that for girls, in Alms' House-Lane, was established in the same year. The Lancasterian School, in Bond-Street, was established in 1812. The School of Industry in the same street was established in the same year—and the Infant School, in Quebec-Street, was established in 1829. The following are the Sunday Schools in Wakefield. There is one school connected with the church, there are three schools belonging to the Independents, the same number under the superintendence of the Methodists, one connected with the Unitarians, and one with the Primitive Methodists.

The Educational Institutions at DEWSBURY, are of no great importance. Wheelwright's Charity and the Dewsbury Charity School, will both be described in another place; there is a Subscription Library connected with the Methodist Chapel;

there is a good National School; and the following are the Sunday Schools: the Church School, the Independent, the Wesleyan Methodists, the Primitive Methodists, and the New Connexion Methodists.

The other literary and educational establishments in this district, are neither numerous nor important; except in the agricultural part of the district, which may generally be defined as to the east of the road from Wakefield to Leeds, and from Leeds to Otley, there are Sunday Schools connected with each of the churches, and certainly with each of the Dissenting and Methodist chapels. We shall soon have occasion to see that much remains to be done in the diffusion of knowledge, and that a very large proportion of the people are still involved in the darkness of profound and unmitigated ignorance.

# BIOGRAPHICAL NOTICES OF LEARNED MEN

THE men who have elevated themselves to distinction, by their eminent attainments in literature and science, and who have proceeded from the district whose history we have briefly given in the preceding pages, have been exceedingly numerous—we have no occasion to fill our temple of fame with a crowd of inferior personages—it will soon appear that no region of the British empire, has produced such a number of distinguished characters, the honour of their country and their age. It will of course be impossible for us to give more than very abbreviated sketches of their history. From the most approved authorities, we shall however, present all those particulars which it may be the most important to our readers to know.

## RALPH THORESBY

INDUBITABLY deserves the first place on our list, on account of his topographical labours. This eminent man, says the best of his biographers, was born at the house of his father, John Thoresby, in Kirkgate, August 16, 1658. The family was ancient and respectable, and our antiquary was willing to accept the evidence of genealogists by profession, that it might be traced to Aykfith or Aykfrith, a noble baron, lord of Dent, Sedberg, and twelve other seigniories in the time of Canute, the Dane. From that period they are found in the situation of lords of the manor of Thursby, Thorsby, Thoresboy, or, as the name of the place is now pronounced Thuresby, in Wensleydale. The direct male line continued to Henry Thoresby, a lawyer of eminence, who died A.D. 1615, leaving a single daughter and heiress, Eleanor, who, by marriage with Sir T. Hardresse, of Great Hardresse, in Kent, brought the manor of Thoresby, with a large personal fortune, into that family. Henry had a younger brother, Ralph Thoresby, settled, in what capacity we are not told, at Woolham, near Barnard Castle. Ralph was the father of George

Thoresby, of West Cottingwith, in the county of York, who by two successive marriages, had issue John and Paul. These brothers of the half blood settled as clothiers at Leeds, where both became aldermen of the borough. The elder had a son of his own name, our author's father, and the younger had a very numerous issue.

Ralph Thoresby, the subject of this memoir, received the first rudiments of learning in the school, formerly the chantry, near the bridge, at Leeds. He was next removed to the grammar school, and afterwards placed by his father's care with a worthy relative in London, in order to acquire the knowledge of his intended calling as a merchant. Here, however, a new and splendid scene of antiquities opened upon him, and he seems to have been more occupied in visiting churches, copying monumental inscriptions, and drawing up tables of benefactions, than in poring over ledgers, drawing up invoices, or copying the unamusing articles of a merchant's desk. In the spring of 1678, being now in his twentieth year, he was sent by his father to Rotterdam, in order to learn the Dutch and French languages, and to perfect himself in mercantile accomplishments. The climate not agreeing with his constitution, he returned to England about the close of the same year, with the remains of an ague, which nothing but air and exercise could dissipate. For this purpose he made several excursions on horseback, constantly uniting the purpose of recruiting his health with the desire of topographical knowledge.

By the death of his father, in 1679, the mercantile concerns of the house devolved upon the son, at no very auspicious period: the woollen manufacture, the old and staple trade of the town, had, for a season, fallen into a state of decay: to repair this deficiency, Ralph Thoresby purchased the freedom of an incorporated company of merchant adventurers, trading to Hamburgh, and having placed his affairs, as he supposed, in a promising situation, he married, at Ledsham, February 25, 1684, Anna, third daughter and coheiress of Richard Sykes, of Leeds, gentleman, whose descent he has carefully recorded.

His father had left him a valuable collection of medals, purchased from the executors of Thomas Lord Fairfax, to whom and to whose family the Thoresbys had, from similarity of principles, religious and political, been long devoted. Like the old general of the parliament, they were moderate Presbyterians, but

without any violent animosity to the church; like him they were never undevoted to the person of King Charles I., and with him they made an unqualified submission to his son. After the accession of King James, and when his conduct, however plausible towards the dissenters, threatened the ruin of Protestantism in all its denominations, he became more frequent in his attendance upon the worship of the established church. For this he had two reasons, first the learned and excellent discourses of his parish minister, Mr. Milner; and secondly, a generous resolution to support by his countenance and example that church, to the existence of which it was supposed that the dissenters would finally be indebted for their own.

At what time he formed the plan of his great work, the Ducatus Leodiensis, does not appear, but the first impulse appears to have been given by a sermon of the learned Mr. Milner, in which he took occasion to mention the great antiquity of the town, and the notice with which it had been honoured by Bede. "There is, however," says Dr. Whitaker, "a MS. belonging to the grammar-school, and, by the kindness of the late respectable master, Mr. Whiteley, now before me, containing the first rough draft of the Ducatus, in Thoresby's hand writing; but it has nothing to fix the date. At this time I know not that any other counties had been illustrated by the labours of provincial topographers, than Kent, Surrey, Cornwall, Warwickshire, Nottinghamshire, Oxfordshire, Shropshire, and Lancashire. Parochial histories were very few, and our author modestly described himself as 'attempting his account of the parish of Leeds, in the manner of Dr. Plot.' In the prosecution of this laborious work, he frequently announces his intention of compiling an historical or biographical part, as an accompaniment to the topographical. For this undertaking, his own museum, as well as his recollection, afforded ample materials: but age was now creeping upon him, and indolence, its usual attendant. A regard, however, to the church of his own parish, and the many eminent divines who had presided over it, prompted him to compose and commit to the press, his Vicaria Leodiensis, which was published A.D. 1724. He was now sixty-six years of age, a period beyond which little space is usually left for bodily or mental exertion. He had a constitutional, perhaps an hereditary, tendency to apoplexy. The consistency of his blood was thick, which exposed him to pains or numbness in the back part of his head, with other apoplectic

symptoms. All these he received as intimations of his approaching departure, which was delayed beyond his expectation. In the month of October, 1724, he was suddenly seized by a paralytic stroke, from which he so far recovered as to speak intelligibly, and walk without help. There is also a letter extant, written by him in this melancholy state, and complaining, though with great patience and submission, of his feelings; thus he languished till the same month of the following year, when he received a second and final shock from the same disease, which put an end to his life, October 16, 1727, in the sixty-eighth year of his age. He was interred with his ancestors, in the choir of the parish church, and has now lain upwards of a century, without any memorial from the piety of his friends, or the gratitude of his townsmen."

Thoresby was intimate with some of the most excellent and estimable men of his day—among them were Dr. Nicholson, afterwards bishop of Carlisle—Dr. Gibson, afterwards bishop of London—Dr. Gale, dean of York—Dr. George Hickes—Bishop Kennet—Thomas Hearne—John Strype—John Ray—Dr. Richardson, of Bierley—Sir Hans Sloane—John Evelyn—Dr. Mead—and Dr. Stukeley. He was a man beloved as well as esteemed and valued, for the warmth of his affections, and the endowments of his mind.

## DR. JOHN BERKENHOUT.

This celebrated naturalist, was a native of Leeds, he was born about 1730, and was educated in the grammar school. His father, who was a merchant, and a native of Holland, intended him for trade; and with that view sent him at an early age to Germany, in order to learn foreign languages. After continuing a few years in that country, he made the tour of Europe in company with one or more English noblemen. On their return to Germany they visited Berlin, where Mr. Berkenhout met with a near relation of his father's, the Baron de Bielfeldt, a nobleman then in high estimation with Frederic the Great, king of Prussia; distinguished as one of the founders of the royal academy of science at Berlin, and universally known as a politician and a man of letters. With this relation our young traveller fixed his abode for some time; and, regardless of his original destination, became a cadet in a Prussian regiment of foot. He soon obtained an ensign's commission; and, in the space of a few years, was

advanced to the rank of a captain. He quitted the Prussian service on the declaration of war between England and France in 1756, and was honoured with the command of a company in the service of his native country. When peace was concluded in 1760, he went to Edinburgh, and commenced student of physic. During his residence at that university he compiled his "Clavis Anglica Linguæ Botanicæ;" a book of singular utility to all students of botany, and at that time the only botanical lexicon in our language, and particularly expletive of the Linnæan system. It was not, however, published until 1765. Dr. Berkenhout was one of the greatest ornaments to his native town, and his works upon almost every subject, display an extent of information which is truly surprising. His knowledge was acquired not only by study, but by the variety of circumstances in which he was placed. He was originally intended for a merchant; thence his knowledge of the principles of commerce. He was some years in one of the best disciplined armies in Europe; thence his knowledge of the art of war. His translation of count Tessin's Letters, shew him to have been well acquainted with the Swedish language, and that he was a good poet. His Pharmacopœia Medici, &c. demonstrate his skill in his profession. His Outlines of Natural History, and his Botanical Lexicon, prove his knowledge in every branch of natural history. His First lines of Philosophical Chemistry have convinced the world of his intimate acquaintance with that science. His essay on Ways and Means proves him well acquainted with the system of taxation. All his writings prove him to have been a classical scholar, and it is known that the Italian, French, German, and Dutch languages were familiar to him. He was moreover a painter; and played well, it is said, on various musical instruments. To these acquirements may be added, a considerable degree of mathematical knowledge, which he attained in the course of his military studies. An individual so universally informed as Dr. Berkenhout, is a perfect phœnomina in the republic of letters.—In his character, which, we believe, was published in his life-time, there is the evident hand of a friend. Dr. Berkenhout, however, may be allowed to have been an ingenious and well-informed man, but as an author he ranks among the useful, rather than the original; and the comparisons of his friends between him and the "admirable Chrichton" are, to say the least, highly injudicious.

## THE REV. JOSEPH MILNER.

THIS amiable and excellent man was an honour to the town in which he was born, and to the country in which he lived. We give the following abstract of the large life written by his brother, the late Dean of Carlisle. He was born in the neighbourhood of Leeds, Jan. 2, 1744, and was educated at the grammar school of his native place, where he made great proficiency in Greek and Latin, in which he was assisted by a memory of such uncommon powers, that his biographer says, that he never saw his equal, among the numerous persons of science and literature with whom he has been acquainted. This faculty which Mr. Milner possessed without any visible decay, during the whole of his life, gained him no little reputation at school, where his master, the Rev. Mr. Moore, often availed himself of his memory in cases of history and mythology, and used to say, "Milner is more easily consulted than the Dictionaries or the Pantheon, and he is quite as much to be relied on." Moore, indeed, told so many and almost incredible stories of his memory, that the Rev. Mr. Murgatroyd, a very respectable clergyman, at that time minister of St. John's church, in Leeds, expressed some suspicion of exaggeration. Mr. Moore was a man of the strictest veracity, but of a warm temper. He instantly offered to give satisfactory proof of his assertions. "Milner," said he, "shall go to church next Sunday, and without taking a single note at the time, shall write down your sermon afterward. Will you permit us to compare what he writes with what you preach?" Mr. Murgatroyd accepted the proposal with pleasure, and was often heard to express his astonishment at the event of this trial of memory. "The lad," said he, "has not omitted a single thought or sentiment in the whole sermon; and frequently he has got the very words for a long way together." With such acquirements, at so early an age, it cannot be thought wonderful if, while among his poorer and more ignorant neighbours, he went by the name of the "learned lad," his schoolmaster should feel some degree of vanity in producing such a scholar; but his regard for him was more sincere than mere vanity could have produced, and Mr. Moore now meditated in what way he could be able to send his pupil to the university, where talents like his might have a wide range, and lead to the honours he merited. In this benevolent plan he seemed at first to be obstructed by the death of Mr. Milner's father, who had

been unsuccessful in business, and had little to spare from the necessary demands of his family; but this event seemed rather to quicken Mr. Moore's zeal in favour of his pupil, and as the latter had begun to teach grown-up children of both sexes, in some opulent families in Leeds, &c. there seemed a general disposition to forward the plan of sending him to the university. At the moment, when the purses of the wealthy were ready to be opened in favour of this scheme, the tutor of Catherine Hall, Cambridge, an old acquaintance of Mr. Moore, wrote to him to the following effect: "The office of Chapel-clerk with us will soon be vacant; and if you have any clever lad, who is not very rich, and whom you would wish to assist, send him to us." Mr. Moore instantly communicated this proposal to several of the liberal gentlemen above alluded to, who all cheerfully concurred in it, and young Milner was thus enabled to go to Catherine Hall, in 1762, in his eighteenth year. When he had left the university and had obtained deacon's orders, he applied for the place of head-master of the grammar-school at Hull, and having obtained it, was soon after chosen afternoon lecturer in the principal church in that town. Under his auspices, the school, which had decayed through the negligence of his immediate predecessors, soon acquired and retained very considerable celebrity, and as the master's salary rose in proportion to the increase of scholars, his income now, on the whole, amounted to upwards of £200 a year. The first use he made of this great change of circumstances was to discharge those duties that arose from the situation of his father's family. His pious affection instantly led him to invite his mother (then living at Leeds in poverty) to Hull, where she became the manager of his house. He also sent for two indigent orphans, the children of his eldest brother, and took effectual care of their education. At this time his younger brother, Isaac, whose prospects of advancement in learning were ruined by his father's death, was now humbly employed in the woollen manufactory at Leeds. From this situation his brother Joseph instantly removed him, and employed him as his assistant in teaching the lower boys of his crowded school at Hull. By his brother's means also, he was sent to Queen's College, Cambridge, in 1770, of which he became master, professor of mathematics, and Dean of Carlisle. Of the affection between these brothers, the survivor thus speaks, "Perhaps no two brothers were ever more closely bound to each other. Isaac, in particular, remembers no earthly

thing without being able to connect it, in some way, tenderly with his brother Joseph. During all his life he has constantly aimed at enjoying his company as much as circumstances permitted. The dissolution of such a connection could not take place without being severely felt by the survivor. No separation was ever more bitter and afflicting; with a constitution long shattered by disease, he never expects to recover from that wound." Mr. Milner died Nov. 15, 1797, and was sincerely and permanently lamented in the parish and the town to which he had so long been a blessing. His published works were "Some passages in the Life of William Howard"—"An Answer to Gibbon's Attack upon Christianity"—"Essays on the Influences of the Holy Spirit"—"A History of the Church of Christ." Mr. Milner lived to publish three volumes of the last work, his brother published another, and Mr. Scott, Mr. Milner's successor, is now actively engaged in its continuation.

## ISAAC MILNER, D.D., F.R.S.

DEAN OF CARLISLE, PRESIDENT OF QUEEN'S COLLEGE, CAMBRIDGE, AND LUCASIAN PROFESSOR OF MATHEMATICS IN THAT UNIVERSITY.

THIS justly celebrated man was the brother and the biographer of Joseph Milner, whose memoirs we have just given. And highly is it to his honour, that he made his way by his talents and industry from the humblest rank of life, to the first honours of one of the first universities in the world. Like his brother, he was born in the neighbourhood of Leeds, and like his brother, his early years were devoted to mechanical labour. We have already related that when Joseph Milner became master of the Grammar School at Hull, he sent for Isaac, who assisted him in the tuition of the lower classes. He was then nineteen years of age, and had been accustomed to work at the loom with a Tacitus by his side. The prospects of this young man were soon turned towards the church; and, after assisting his brother for some time as an usher, he removed to Queen's College, Cambridge, where he was entered a sizar. For his new station Mr. Isaac Milner was admirably fitted; and before he went to the university, he was allowed to have attained a senior optime's knowledge in algebra and mathematics. Possessed of useful ambition, he now aimed at the first honours of his college, and had talents and perseverance sufficient to obtain them. Accordingly, in the year

1774, he became senior wrangler, with the honourable distinction of incomparabilis. He also gained the first mathematical prize. In 1782 he served the office of proctor, and in 1792 was honoured with the vice-chancellorship. Intense study, however, had secretly laid the foundation of a nervous disorder, which undermined the sources of existence, and occasionally embittered the remainder of his life. While at Cambridge, Mr. Isaac Milner became acquainted with Mr. Wilberforce, and cordially and conscientiously embraced the scriptural principles of that gentleman on religious subjects. After a short acquaintance, the two friends proceeded on a tour to the continent, accompanied by Mr. Pitt, but had not travelled far before the last of these gentlemen was recalled, in consequence of some political changes which afterwards elevated him to the premiership. The others accompanied him on his return, and an intimacy ensued, which continued for life. This occurred in 1788, in which year Mr. Milner was elected president of Queen's College. He now commenced some salutary reforms, and, recollecting that, when he was an undergraduate, it was the custom of the sizars to wait behind the chairs of the fellows at dinner, he had spirit and good sense enough to abolish those servile distinctions, which were coeval with the days of monkish ignorance and superstition. In 1792 he took out his doctor's degree, and was presented with the deanery of Carlisle. At Hull he retained lodgings during the life of his brother. This became a favourite residence; and here he had a complete workshop, where he was accustomed to relax his mind daily from the fatigues of study. He found manual labour a great source of happiness, and spared no expense in obtaining the most perfect and expensive machinery. As a proof of this, his lathe and appendages for turning cost him no less than one hundred and forty guineas. On the death of Dr. Waring, in 1798, Dr. Milner was nominated Lucasian professor of mathematics, an office worth about £350 a year. On Saturday, March the 1st, 1820, at the house of his esteemed friend, William Wilberforce, Esq. M.P., and in the 70th year of his age, died this venerable scholar, and exemplary christian; and the final close of such a life must not be announced without a farewell tribute, however trifling to his memory. He was in every respect an extraordinary man. In early youth he rose superior to difficulties, with which few could have successfully contended: and his academical career was eminently distinguished. By the splendour of his reputation while

in the vigour of life, and by uncommon zeal and activity in the cause of science, he gave a strong impulse to the study of mathematical and philosophical learning in his University. With him, indeed, the season of vigour and activity was not of long duration; a morbid constitution of body, acted upon by a mind wounded by severe domestic affliction, deprived the world of his exertions at a period when they were the most valuable. The latter part of his life, and that a very considerable portion of the whole, he passed in retirement; but it was the retirement of a man of talents and of learning. The range of his inquiries was surprisingly extensive:—abstract science; philosophy, theoretical and experimental; ancient literature; history; theology; by turns occupied his attention.

## ROBERT AND ALEXANDER COOKE.

THESE learned brothers were both born at Kirk Beeston, both were successively vicars of Leeds, and both were distinguished honours and ornaments to their town.

ROBERT COOKE was baptized at Beeston Chapel, July 23, 1550—in 1567 he was admitted of Brazen Nose College, Oxford, having, according to a very probable supposition, received his preliminary education in the original grammar school at Leeds. He became the most noted theological disputant of his time. Mr. Cooke, says Dr. Whitaker, appears to have united the characters of an hard student and an active parish priest. He was not one of those who, from the multiplicity of their avocations, "have not time to be learned," nor was he "lost to his people while among them" in the solitude of his study, but employed meditation and public duty alternately to relieve each other. This happy union was the great characteristic of the reformers; it continued to distinguish many of the English clergy in the reign of James the First. But the secret is, that they were not men of pleasure—for no economy of time can include in the same day long hours of study, great activity in business, and the calls of company and amusement, which last being now considered as indispensible, one or other of the former must give place. Another reason of the difference was, that the more hopeful students in divinity did not begin their ministry so early as the present generation. In Thoresby's later days, more than a century after the decease of Robert Cooke, his memory was still venerated in the

parish, a proof that even then his doctrine and example had not ceased to profit. The third and fourth generation might be influenced by a cause of which they were unconscious. His remaining works in print and in MS. prove him to have been a powerful disputant and an acute critic.

ALEXANDER COOKE, born in the same house with his brother in Beeston, and baptized Sept. 3, 1564—received his early education in the original grammar school at Leeds, and was afterwards admitted of Brazen Nose College, in Oxford. In 1587 he was chosen into a Percy Fellowship of University College. In the year following he proceeded to the degree of A.M. and about the same time, entering into holy orders, became a celebrated preacher in the neighbourhood of Oxford, though it does not appear what was his cure. May 26, 1596, he took the degree of B.D. In the declining health and age of his brother, he performed his duty at the parish church of Leeds with general applause, and upon his decease deservedly succeeded him. Wood's account of him is, "that he was admirably read in the controversies between the Protestants and Papists, versed in the fathers and schoolmen, witty and ingenious, but a great Calvinist," "which," says Thoresby, "reminds me of Hen. L'Estrange's character of Abp. Abbot, that he was principled in the doctrine of Augustine, which they who understand it not call Calvinisme, therefore disrelished by them who are inclined to the Massilian and Arminian tenets." The quaint titles of Mr. Cooke's works will amuse the reader, and will also furnish an example of the prevalent spirit of the age. Besides a work to prove the existence of a Pope Joane, he wrote also, "Work for a Masse-Priest."—"More Work for a Masse-Priest"—"Yet more Work for a Masse-Priest"—"The Abaitment of Popish Braggs, pretending Scripture to be theirs"—"The Weather Cock of Rome's Religion, with her several changes; or the World turned topsy turvey by Papists"—"Worke, more Worke, and a little more Worke for a Masse-Priest; with an Epistle from an unknown Priest, and an Answer thereto." Mr. Cook died June, 1632, and was interred in the chancel of the parish church. The following particulars from Dr. Whitaker will not be uninteresting. He and his friends, fostered by the paternal care of Archbishop Matthews, were active promoters of the Exercises, as they were then called, a species of lectures which, in the hands of judicious clergymen well affected to church and state, needed not to have excited the jealousy which

they did. At one of these, not long after his decease, Alexander Cooke received from a celebrated preacher the following tribute of respect, which, with due allowance for personal friendship and recent grief, I shall adopt as his real character. He celebrates his abilities in learning, especially divinity; his skill in controversies, particularly with the Papists; and his correspondence with the most famous and learned divines. "He was a lover of goodness wherever he saw it, and a man that always preferred the truth and substance of religion before the form and ceremonies; bold and resolute in a good cause; liberal to the needy, even above his ability; exemplary for his care of his flock in his life, and solicitude for them at his death." Even the morose and cynical Anthony Wood allows to Alexander Cooke the character of "a good and learned man; a man abounding in charity, and exemplary in his life and conversation." His connexions were very dignified, his wife being sister to the celebrated Archbishop Bramhall, and his daughter married to Dr. Samuel Pulleyne, Archbishop of Tuam.

## WILLIAM HEY, ESQ, F.R.S.

Mr. Hey was one of the most eminent and excellent individuals who ever resided in this district, or excited the esteem and the reverence of its inhabitants. He was born at Pudsey, on Sept. 3, 1736, and was the second son of Mr. Richard Hey, a dry-salter in that village. His parents were respectable, and their other sons were all distinguished by their abilities. The eldest, Dr. John Hey, became first Norrisian Professor in the University of Cambridge—the third son, Samuel Hey, A.M. was rector of Steeple Ashton, Wiltshire; and the fourth was Richard Hey, LL.D. barrister-at-law, author of several ingenious publications. At a proper age William Hey was placed under the charge of Mr. Randal, of Heath near Wakefield, and after obtaining in this seminary a larger portion of classical literature than now falls to the lot of young men, not intended for the higher departments of law or medicine, he was next placed under the care of Mr. Dawson, a surgeon of Leeds, and eminent for his knowledge of Mr. Ray's Botanical System, which had not then been superseded by the genius of Linnæus. His next step in pursuit of professional knowledge was a diligent attendance upon the hospitals in London, where he laid the foundation of that clear and comprehensive

knowledge of anatomy, for which he was in later life so greatly distinguished, while it rendered his operations so generally successful. When this preparatory course was finished, he fixed at Leeds, where he continued to practice surgery with increasing celebrity during a period of nearly sixty years. Soon after his settlement, he married Miss Banks, by whom he had a numerous family, three sons and one daughter died in adult age, yet, before their father, "memorable" says Whitaker, "no less for the happiness of their deaths, than the shortness of their lives, and very unlike the last generation of their family, whose longevity was equally remarkable." Mr. Hey seems to have been by nature thoughtful and serious, and having in his early days unquestionably seen much to lament in the state of doctrine as well as practice, among the members and even ministers of the established church, and the Methodists having recently commenced their labours, Mr. Hey was induced to unite with that society. But he soon became dissatisfied with their apparent conformity, and at one of their public conferences, he obtained leave from Mr. Wesley, whose host at Leeds he had always been, to read a memorial on the subject; Mr. Wesley, however, cut short the recitation with a promise, that when a convenient opportunity arrived the reader should be heard out; but the opportunity never arrived. Mr. Hey had always the deepest veneration for the Church of England, together with a dread of what he thought schism, and on these grounds wholly withdrew from a society whose principles of church government he now could not espouse. From this period of his life Mr. Hey continued a regular and conscientious member of the church without any abatement of rational zeal or steady orthodoxy. About this time he became acquainted with Dr. Priestley, then a Unitarian minister in Leeds, whom he assisted in his philosophical pursuits, while he steadily counteracted the mischiefs then spreading in the town from the heterodoxy of the latter, expressed too boldly both in his sermons and pamphlets. Of this celebrated man Mr. Hey was wont to speak as possessing two understandings, the one philosophical, the other theological, or rather as conducting one and the same understanding in opposite ways according to the application which he made of it. The acquaintance of Mr. Hey with Dr. Priestley was the means of inducing the former to publish two treatises, one on the Atonement, and the other on the Divinity of Christ, which have been productive of immense good in this part

of the country, and which it is to be regretted are not more frequently perused at the present day. He also published in the Gentleman's Magazine, some papers on "Subscription to the Thirty-nine Articles," of which it is not necessary to speak. His Essay on the Blood has been highly valued by medical men. Mr. Hey was afflicted by a lameness for more than twenty years of the latter part of his life, which precluded the possibility of his visiting his patents except in a carriage. Upon this subject one of his biographers says, "this apparent misfortune, by his wise economy of time, was converted into a substantial blessing, as by the strength and steadiness of his remaining eye, for he had one only, though of great lustre, he was enabled to read in a carriage without interruption upon the roughest roads, while by another felicity, that as he had friends always happy to attend him on these occasions for the benefit of his conversation, (and the writer of this article is accountable for many such,) he was always ready to resume even a difficult argument on his return to his carriage, precisely at the point where it had been broken off." On these occasions, whether thus accompanied or not, the Bible was his inseparable companion, and his example may prove a very useful fact, namely, how much both of knowledge and piety amidst the labours of a toilsome profession, a man may gain who resolves never to lose a moment. About the year one thousand eight hundred, Mr. Hey was of singular use to the established church, by promoting, with great activity, and at a considerable expense, the erection of a new church at Leeds, which was designed for the late benevolent and pious Mr. Atkinson, who became the instrument of gathering and retaining in his own communion multitudes of serious persons, who otherwise would have remained attached to the world. But he did more—by his affectionate and faithful instructions he prepared them for a better and higher communion. This great and good man died on March 23, 1819, in the eighty-first year of his age, of a mortification in the bowels, and he was interred in the vaults of St. Paul's Church, where the bodies of several of his children repose.

## DR. JOHN POTTER,

### ARCHBISHOP OF CANTERBURY.

This eminent divine, the son of Mr. Thomas Potter, linen draper, in Wakefield, was born in the year 1674. He was

educated at the Grammar School in Wakefield, and entered a servitor of University College, Oxford, at the age of 14. On his first admission in college he became a pupil of Mr. Bateman, at whose death he was instructed by Mr. Bingham. He commenced B.A. in 1691-2. In 1698 he was ordained deacon, and in 1699 priest, by Bishop Hough. In the year 1694 he was made Fellow of Lincoln College, and in the same year published "Variantes Lectiones et Notæ ad Plutarchi Librum De audiendis poetis," which was printed at the Theatre at the cost of Dr. Charlett, Master of University College. In 1694 he proceeded M.A. and in 1697 published a folio edition of Lycophron, which is considered very valuable, and was reprinted in 1702. The first volume of his "Archæologia Græca, or, Antiquities of Greece," was printed in the same year, and the second volume, which completes that truly useful work, appeared in the year following. After proceeding through the usual gradation of ecclesiastical preferment, in 1715 he was elected Bishop of Oxford, through the interest of the Duke of Marlborough. This year he also sent to press an edition of "Clemens Alexandrinus," in 2 vols. folio, and "A Sermon preached before the House of Lords on the day of the King's Accession." In 1716 and 1719 he published his "Charges to the Clergy of his Diocese," to the latter of which the Bishop of Bangor replied; against whose accusations Dr. Potter published an able "Defence of the late Charge delivered to the Clergy of the Diocese of Oxford." In 1727 he published "A Sermon preached at the Coronation of King George II. and Queen Caroline," and in 1736, on the death of Archbishop Wake, he was translated to the Archiepiscopal See of Canterbury, which high station he filled for ten years, dying in 1747. He was buried in the chancel of Croydon Church under a plain stone, bearing the following inscription,—"Here lieth the Body of the most Reverend John Potter, D.D. Archbishop of Canterbury, who died Oct. 10, 1747, in the 74th year of his age." Through a very active life, this exemplary prelate and learned man fully substantiated his claim to the higher honours and elevated rank he enjoyed.

## JOSEPH BINGHAM.

THIS celebrated man, whose works have obtained for him the name of "the learned Bingham," was born in Wakefield, in the

year 1658. After having been for some years in the grammar school of his native place, he was entered a member of University College, Oxford, and became fellow at the regular time. He afterwards resided at Headbourn-worthy near Winchester, to the rectory of which place he was presented in 1690, by his fellow-townsman Dr. Radcliffe. It was in this retirement that he began to compose his great work the "Origines Ecclesiasticæ, or Antiquities of the Christian Church." Besides this laborious composition, he was author of "The French Church's Apology for the Church of England,"—"A Scholastic History of Lay Baptism,"—and "A Discourse concerning the Mercy of God to penitent Sinners." He was afterwards presented to the rectory of Havant, near Portsmouth, to which Bishop Trelawney collated him in 1712; and this he enjoyed till his death, August 17th, 1723, after having, like many others, reduced himself almost to poverty, by embarking his little property in the South Sea bubble.

## RICHARD BENTLEY, D.D.

This very extraordinary and celebrated person was born at Oulton, five miles from Leeds, on January 27, 1661-2. His ancestors were respectable, and long possessed an estate at Hepton-stall, in the parish of Halifax. James Bentley, the grandfather of the subject of the present notice, was a captain in the royalist army in the civil wars, he was involved in the fate of his party—his house was plundered—his estate was confiscated, and he died a prisoner in Pontefract Castle. Thomas Bentley, the son of this martyr to royalty, married the daughter of Richard Willis of Oulton, who had also been an officer in the army of Charles I. To this gentleman who was left his guardian, Richard Bentley was, in part, indebted for his education; and having gone through the grammar school at Wakefield with singular reputation, both for his proficiency and his exact and regular behaviour, he was admitted of St. John's College, Cambridge, under the tuition of Mr. Johnson, on the 24th of May, 1676, being then only four months above fourteen years of age. On the 22nd of March, 1681-2, he stood candidate for a fellowship, and would have been unanimously elected, had he not been excluded by the statutes, on account of his being too young for priest's orders. He was then a junior bachelor, and but little more than nineteen years old. It was soon after this that he became a schoolmaster at

Spalding. But that he did not continue long in this situation is certain from a letter of his grandfather Willis's, still preserved in the family, from which it appears that he was with Dr. Stillingfleet, at the deanery of St. Paul's, on the 25th of April, 1683. He afterwards went to the University of Oxford, and being then at age, he made over a small estate, which he derived from his family, to his elder brother, and immediately laid out the money he obtained for it in the purchase of books. It is recorded of him, that having, at a very early age, made surprising progress in the learned languages, his capacity for critical learning soon began to display itself. Before the age of twenty-four, he had written with his own hand a sort of Hexapla, a thick volume in 4to., in the first column of which was every word of the Hebrew Bible, alphabetically disposed, and in five other columns all the various interpretations of those words, in the Chaldee, Syriac, Vulgate Latin, Septuagint, and Aquila, Symmachus, and Theodosian, that occur in the whole Bible. This he made for his own private use, to know the Hebrew, not from the late rabbins, but the ancient versions, when, excepting Arabic, Persic, and Ethiopic, he must then have read over the whole Polyglott. He had also at that time made, for his own private use, another volume in 4to. of the various lections and emendations of the Hebrew text, drawn out of those ancient versions, which, though done at such an early age, would have made a second part to the famous Capellus's "Critica Sacra." On the 4th July, 1689, being already M.A. in the University of Cambridge, he was incorporated as such in the University of Oxford, in Wadham College, and is mentioned by Anthony Wood (though then but a young man, a good deal under thirty,) as a genius that was promising, and to whom the world was likely to be indebted for his future studies and productions. In 1691 he published a Latin epistle to John Mill, D.D. containing some critical observations relating to Johannes Malala, Greek Historiographer, published at the end of that author, at Oxon, in 1691, in a large 8vo. This was the first piece that our author published. Nor was religion less indebted to him than learning, for in 1691-2, he had the honour to be selected as the first person to preach at Boyle's lectures, (founded by the Honourable Robert Boyle, to assert and vindicate the fundamental truths of natural and revealed religion,) upon which occasion he successfully applied Sir Isaac Newton's "Principia Mathematica," to demonstrate the being of God, and altogether silenced the Atheists, who, in

this country, have since that time, for the most part, sheltered themselves under Deism. On the 2nd of October, 1692, he was installed a prebendary of Worcester by Bishop Stillingfleet. Upon the death of Mr. Justel, Mr. Bentley was immediately thought upon to succeed him, as keeper of the royal library at St. James's; and accordingly, a few months after his decease, he had a warrant made out for that place, from the secretary's office, December 23, 1693, and had his patent for the same in April following. Soon after he was nominated to that office, before his patent was signed, by his care and diligence he procured no less than a thousand volumes of one sort or other, which had been neglected to be brought to the library, according to the act of parliament then subsisting, which prescribed that one copy of every book printed in England should be brought and lodged in this library, and one in each university library. It was about this time and upon this occasion of his being made library-keeper, that the famous dispute between him and the Honourable Mr. Boyle, whether the epistles of Phalaris were genuine or not, in some measure, at first took rise, which gave occasion to so many books and pamphlets, and has made so much noise in the world. When in 1696, he was admitted to his degree of D.D., he preached, on the day of the public commencement, from 1 Peter iii. 15, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." In 1700, upon the death of Dr. Montague, he was by the crown presented to the master-ship of Trinity College, Cambridge, which is reckoned worth near £1000 per annum; upon obtaining which preferment he resigned his prebend of Worcester; but June 12, 1701, on Dr. Saywell's death, he was collated Archdeacon of Ely. What next employed his critical genius were the two first comedies of Aristophanes. Upon these he made some curious annotations, which were published at Amsterdam in 1710; as was much about the same time at Rheims, his Emendations, &c. on the Fragments of Menander and Philemon, in the feigned name of "Phileleutherus Lipsiensis." Under this character he appeared again, in 1713, in remarks upon Collins's discourse on Free-thinking, a book which had made no small noise in the world at that time. This he handles and confutes in a critical, learned, and yet familiar manner. Before his Remarks on Free-Thinking, in 1711, came forth his so long-expected and celebrated edition of Horace. On the 5th of Nov. 1715, the doctor preached a sermon before the university against

Popery, on which somebody soon after published remarks, which occasioned Dr. Bentley's answer, entitled "Reflections on the scandalous aspersions cast on the Clergy, by the author of the Remarks on Dr. Bentley's Sermon on Popery," &c. This was printed in 1717, in 8vo. In 1716, at which time he succeeded to the chair of Regius Professor of Divinity, the doctor had two printed letters inscribed to him, dated Jan. 1. He very shortly added his answer, concerning his intended edition of the Greek Testament, giving some account of what was to be expected in that edition. In 1725, at a public commencement on the 6th of July, the doctor made an elegant Latin speech, on creating seven doctors of divinity, in which, at the several periods, by little notes below is set forth the whole form of the creation of a doctor of divinity. About 1732, the doctor published his Milton's "Paradise Lost," when he was, as he says in his preface, about seventy years old. This is a very elegant and beautiful edition of that poem, but cannot be said to have contributed much to the editor's reputation. The dispute between Dr. Bentley and the university, and the proceedings of the latter against him, we have no inclination to detail, nor would the narrative be either agreeable or useful to our readers. It originated in a demand which Dr. Bentley made of four guineas from several doctors who were attending in the senate house to receive their degrees, the day after a visit from the king. Those who are inclined to examine further into the dispute may peruse the well written life of Bentley, by Hartley Coleridge, in the Biographia Borealis. Bentley, it is well known, gained the victory in the contest, and the Court of King's Bench sent down a mandamus to restore Dr. Bentley to whatever honours he might have been deprived of in the course of the dispute. After this triumph he employed himself in various literary undertakings until his death July 14, 1743. Bentley's character was distinguished by sternness and perhaps querulousness; his wit was caustic and severe; and whatever commendation may be bestowed upon him as one of the most learned men of his day, he could not have been involved in so many quarrels, unless there had been something reprehensible as well as unfortunate, both in his manners and in his temper.

## DR. JOHN RADCLIFFE,

Founder of the magnificent library at Oxford, which bears his name, was born at Wakefield in the year 1653, and educated

at the Grammar School, from whence he removed to Oxford, where he was a student at University College in 1666. Soon after taking the degree of B. A. he was elected Fellow of Lincoln College, and then commenced the necessary studies preparatory to his becoming a physician. In 1675 he began to practice, having then proceeded bachelor of physic, and immediately commenced a mode of treating his patients, so entirely different from that of the other physicians, that he was called by them the empiric, which insult he retorted by styling them old nurses. Notwithstanding the disputes he was thus involved in, he was so successful in his practice, that in less than two years his reputation was equal to that of the oldest of his opponents. It has been thought that his wit and vivacity had greater weight than his learning, in securing to him so great a share of public favour, but in more than one instance this disposition of temper produced a contrary effect: indeed he lost his fellowship at Lincoln in consequence of having levelled some jests against Dr. Marshall, rector of that college, who to punish him, refused a faculty to dispense with his taking orders, without which he could no longer hold that appointment. He accordingly resigned it in 1677, and in 1682 took the degree of M.D. After this he continued to reside at Oxford two years, during which period his wealth and reputation rapidly increased. Leaving Oxford, he went to London and settled in Covent Garden, where his abilities soon introduced him into very extensive practice. In 1686 he was appointed physician to the Princess Ann of Denmark. Though the manners of Dr. Radcliffe were not such as to render him an acquisition at court, yet his great reputation caused him often to be sent for to King William, and the nobility in attendance on that monarch. In 1693 he was on the point of marrying a lady with a very large fortune, but he unexpectedly discovered that she was intimately connected with her father's clerk; under this trying disappointment the generosity of Dr. Radcliffe's character displayed itself in a striking manner, for instead of resenting the failure of his expectations by the lady's misconduct, he warmly pleaded her cause with her father, and ultimately succeeded in persuading him to sanction her marriage with the man of her choice. To the day of his death, which took place on the 1st of November, 1714, Dr. Radcliffe continued to increase in wealth and reputation. He was 64 years old when he died, and it is generally imagined that his death was accelerated by his vexation

at having, in a moment of ill-humour, neglected the request of the privy council to attend Queen Anne in her last illness. He was buried with great solemnity in St. Mary's Church at Oxford, to which university he was a most liberal benefactor, having bequeathed to it £40,000 for the purposes of building the library which bears his name; together with a salary of £150 per annum for the librarian, £100 to purchase books, and £100 to keep them in repair. He also founded two fellowships "for persons to be elected out of the University of Oxford, when they are M.A. and entered on the physic line." These fellowships are tenable for ten years, and produce £300 per annum each. The foundation of the library was laid in June, 1736, and the building was opened on the 13th of April, 1749, in grand procession by Dr. Radcliffe's trustees and the heads of houses. He also left sufficient funds to build and furnish a Public Infirmary on the North Side of the city of Oxford, and an Observatory, both of which bear his name, and add to the advantages which that university so largely enjoys from his munificence.

The remainder of the learned men we shall refer to in brief notices, rather than biographical memoirs, and this department of our work will rapidly be closed.

## DR. THOMAS ROBERTSON.

THIS eminent man was born at Wakefield, in 1507, he was educated in Queen's College, Cambridge, and passed through various gradations of ecclesiastical preferment until he was made vicar of Wakefield, in 1546. And three years afterwards he was employed with other divines in composing the Liturgy; he also became Dean of Durham, which honour he enjoyed only two years. Among other works, he was the author of two tracts which are appended to Burnet's History of the Reformation, "Resolutions of some Questions concerning the Sacraments," and "Resolutions of Questions relating to Bishops and Priests," &c.

## JEREMIAH WHITAKER

WAS also a native of Wakefield; he was educated in the Grammar School of that town, and afterwards proceeded to Sidney College, Cambridge. He was one of the memorable assembly of divines at Westminster in 1642, and died in 1654,

leaving behind him a high and a honourable reputation for learning, piety, and benevolence.

## THOMAS ROBINSON.

HAD the life of this most excellent man been spent in his native county, a more extended memoir would have been given in our pages; we must content ourselves with a very brief reference to his character. He was the son of a hosier in Wakefield, and was born on Aug. 29, 1749. He received his early education in the grammar school of his native town, and as a token of esteem for his diligence, when he left that institution, he was allowed a double exhibition of fifty pounds per annum, and he was admitted a sizar of Trinity College, Cambridge. An incident is mentioned by his biographers which had a strong influence upon his after life, and which deserves to be recorded in this place. A poor but pious shoemaker in Wakefield, inquired of him one day whether he was not going to be a clergyman, and when Mr. Robinson answered in the affirmative, he said to him, "Then, sir, I hope you will study your Bible, that you may be able to feed the flock of Christ with spiritual food?" This sentiment produced an impression on Mr. Robinson which was never afterwards erased. He obtained distinguished honours at the university, and after having resided at Whiteham as curate for two years, he settled at Leicester, where he resided until his death in 1813. Mr. Robinson had early in life embraced evangelical or rather scriptural opinions; he was one of the most zealous, excellent, and devotional clergymen who ever lived in England; his liberality was not the least of his excellencies; he supported every institution of benevolence and true religion; he was an inestimable blessing to the town in which he so long laboured; and when he died, his memory was embalmed by the genius of Robert Hall. The principal work of Mr. Robinson, "The Scripture Characters," is one of the most useful that ever issued from the press.

## JOHN SMEATON.

THIS very celebrated mechanic and civil engineer, was born at Austhorpe, near Leeds, on May 28, 1724. In his early childhood he discovered a propensity to mechanical arts, and when he was only sixteen years of age, he astonished the visitors of his father's house by his skill in working metals, wood, and ivory.

Mr. Henry Hindley, of York, a very skilful mechanic, was of great use to him. Smeaton's father was an attorney, and wished to bring him up to the same profession, but the bent of his genius prevailed, and he commenced the business of a mathematical instrument maker. In 1751 he invented a machine to discover a ship's way at sea, and a compass of a peculiar construction. In 1753 he was elected a Fellow of the Royal Society, and his subsequent inventions raised him to the pinnacle of fame in his profession. When the Eddystone Light House was burnt down in 1754, he was selected to superintend the building of another, and he accomplished this great monument to his abilities and perseverance in 1759. He was afterwards employed in a great number of useful undertakings, and among other things, he made the Calder navigable. In his old age, he settled in his native village of Austhorpe, where he died Sept. 16, 1792. His epitaph at Whitchurch we have already given. He was a man who has been one of the greatest honours of his native county.

## ABRAHAM SHARP.

This eminent mathematician, mechanist, and astronomer, was born at Little Horton near Bradford, in 1651. He was at first apprenticed to a merchant in Manchester, but he soon left his situation and devoted himself entirely to the study of mathematics. Having met, in Liverpool, with a merchant from London, in whose house Mr. Flamsteed lodged, he engaged himself to the merchant as a bookkeeper, solely to become acquainted with that illustrious man. He soon acquired the friendship of Flamsteed, and assisted him in his astronomical operations at Greenwich. Mr. Sharp's philosophical proceedings we cannot detail—suffice it to say that they placed him in the first rank of the eminent mathematicians of his day, and that they obtained for him the friendship of Sir Isaac Newton, Dr. Halley, and other great philosophers. His habits when he retired to Little Horton were extremely singular. He had three or four apartments in his house employed for different purposes, into which none of his family were permitted to enter. He was seldom visited by any of his neighbours except by two inhabitants of Bradford, one a mathematician, and the other an ingenious apothecary; and they were admitted when he chose to see them by rubbing a stone against a particular part of the wall of his house He regularly

attended the Presbyterian chapel at Bradford, and when he went to his place of worship he was accustomed to carry his hand behind him filled with halfpence, which the poor people abstracted as he walked along. He took his meals in the following manner. He had a square hole made in the wall of his room, through which his victuals were introduced by a sliding door, and when he paused from his calculations he repaired for his food, which was often found untouched. This great but eccentric man died July 18, 1742, in the ninety-first year of his age. Thoresby often mentions him with respect, and says that he had a declining dial in his library window made by Sharp.

## RICHARD RICHARDSON, M. D.

This learned and ingenious man was born at Bierley Hall, near Bradford, in 1664, and was educated at University College, Oxford, where he took the degree of M.D. He never, however, practised physic except gratuitously, and devoted his whole life to elegant literature at his house at Bierley. His knowledge of botany, antiquities, and the classics, procured for him the friendship of the most celebrated literary characters of his age. He constructed at Bierley the second hothouse which was ever built in the north of England, and he planted in his grounds a cedar of Lebanon, which still remains a monument to his memory. Dr. Richardson died in 1741, and his literary taste and habits were inherited by his son.

## SIR THOMAS DENNISON

Was the son of a clothier at North Town end in Leeds, he raised himself by his industry and abilities to the highest reputation in his profession; he discharged the office of judge in the Court of King's Bench with great honour to himself, and died in 1765, in the sixty-seventh year of his age.

## BISHOP WILSON

In this list ought to be mentioned. He was the son of Richard Wilson, the elder, recorder of Leeds, and became Bishop of Bristol, and his memory will endure in Leeds so long as St. Paul's Church stands, for he gave the ground on which it was built.

## DR. MARGERISON,

Archbishop of Armagh, was born at Drighlington. He was only connected with this district as having founded and endowed the free school in that village.

## JOHN HOPKINSON

Was born at Lofthouse, in 1610. He became clerk of the peace for the county of York, and devoted the intervals of his public employment to the collection and transcription of all the curious papers relative to the antiquities of the county of York, which fell into his hands, besides compiling with incredible labour the pedigrees of the nobility and gentry. He died aged seventy years, in 1680.

With many inferior names we might crowd our temple of fame, but those which we have already inscribed upon our pages, will be amply sufficient to vindicate all we have asserted for the honour of the district and the credit of its inhabitants.

On the whole we have reason to rejoice in the rapid advance which the people of this district have made in the attainment and employment of useful knowledge. Among the middle and higher classes, literature is generally cultivated, and the operatives have wonderfully elevated themselves in the social scale, by their most laudable exertions. Much however still remains to be accomplished; and all classes of the community must devote themselves to energetic and persevering efforts, or the many headed hydra of popular ignorance, will continue to curse the vicinity. This subject will be found amply discussed at the conclusion of the volume.

# BOOK IV.—HISTORY OF CHARITIES.

## I. THE CHARITIES OF LEEDS.

### 1. THE PIOUS USE PROPERTY.

The Commissioners appointed under the authority of the acts of the fifty-eighth and fifty-ninth of George the Third, state that by an Inquisition taken under a Commission of Charitable Uses of the date of the fifth of July, 1620, it was found, that the several messuages, lands, annual rents, charges, and sums of money, in the inquisition particularly specified, were respectively given by the persons, or acquired in the manner in the inquisition mentioned, for the reparation of the highways in and near Leeds, the use of the poor of the parish of Leeds, and the maintenance and support of the Free Grammar School of Leeds; and by the decree grounded upon the inquisition it was ordered, that the Vicar of Leeds, and twelve individuals therein named, and their successors, should have power to apply the income to any of the said charitable uses within the parish of Leeds, and that they should yearly appoint four of their number receivers, who should, in Easter week in every year, account for the same to the rest of the committee. The committee to have power to grant leases of the property in possession, and not in reversion, for any term not exceeding twenty-one years. That the survivors of the said committee, and their successors, should, after the death or removal of any of the said persons, or their successors, have power to elect other persons, and, in default for forty days, that the vicar should have power to elect, to make up the number to be a committee for charitable uses. By the above-mentioned decree it was also directed, that the rents and profits of the Moot Hall or Court Room, at Leeds, which it was found by the inquisition had been built with the poor's money, and the rents of the shops and rooms under the same, should be applied by the committee to the use of the poor of Leeds: and it was further ordered, with

respect to the toll dish of corn brought into the market of Leeds, (of which, according to an order of the duchy chamber of Lancaster, one-third was payable to the bailiff of Leeds, and the other two-thirds were payable to the use of the poor and highways,) that two persons should be appointed, one by the bailiff of Leeds, and the other by the committee, which persons should on every market-day, divide the corn gathered, between them, so that the bailiff, or his deputy, should take one-third, and the other two parts should be disposed of by the committee to the use of the poor and of the highways.

By a subsequent decree, of the date of the 22nd of February, 13 Charles II., directions similar to those contained in the former decree were given, and the committee was increased from 13 to 15, including the vicar. It was further directed that they should have the power to elect a master or usher for the Free School, and to make laws for the government of the Free School. The commissioners report that, in pursuance of the decrees, this committee has uniformly continued to act in the general management of the estates and property, the administration of the trust as to each of the three different purposes, namely the repair of the highways, the use of the poor, and the support of the Grammar School, being confided to a sub-committee and treasurer, and the accounts of each audited once a year.

"The whole of the property belonging to the trust," say the commissioners, "appears to be fairly and properly managed, and let at its full value. The land is let to tenants holding from year to year, and the houses are let partly to yearly tenants, and partly on leases for twenty-one years, with covenants by the lessees to repair. The directions of the decree, as to letting, are adhered to; in some instances lessees have had leases renewed at the old rents, on their undertaking to rebuild, but a second term of twenty-one years, at the same rent, has never been granted in consideration of improvements already made, though in two or three instances, where the improvements have been substantial and expensive, a prolongation of the term for ten years has been allowed."

Trust for Reparation of the Highways, &c.—The income arising from real property, destined to the repairs of the highways in and near Leeds, amounts to £641 6s. per annum, or thereabouts, and there is also belonging to this branch of the trust, the sum of £5,600 three per cent. reduced annuities, standing in the names of trustees, and the sum of £316 17s. 10d. like

annuities, standing in the name of the Accountant-General of the Court of Chancery. The stock has arisen from the investment of unapplied income, and an accumulation of dividends, and the fund has been accumulated and reserved for the purpose of effecting several improvements of an extensive kind, partly in the town of Leeds, and partly in its communications with the neighbouring country, which are now completed.

In the course of administering this trust, the committee receive applications from the inhabitants of the different townships in the parish of Leeds, for assistance in the reparation of their streets and roads, and on consideration of the proposals made to them, the committee determine what sums should be allowed for each purpose proposed, and they afterwards pay the money, on having a certificate that the work has been properly executed.

With respect to the toll dish of corn, which used to be collected from the farmers attending the market at Leeds, and of which, as is above stated, two-thirds were appropriated to the highways and poor, we find that the profits used to amount to £70 a year, or thereabouts, but that so much opposition was made to the payment, and so much difficulty was encountered in the collection, that it was considered expedient to give up the attempt to receive it, and the toll dish has accordingly not been received for upwards of forty years.

It is proper to notice here, that an estate devised by Alice Lodge, in 1638, for public or charitable uses, has been lately recovered, and the rents thereof, £16 16s., applied as part of the income of the highway trust, and are included in the statement of income above mentioned.

Trust for the Poor.—The annual income arising from real estates and rent-charges, appropriated to the use of the poor, amounts to £153 17s. 10d. or thereabouts; and there was also belonging to this trust, the sum of £3,800 three per cent. reduced annuities, standing in the names of trustees. The Moot Hall, and the shops and rooms beneath it, mentioned in the decree of 1620, were sold under the authority of an act of parliament for the improvement of the town of Leeds, passed in 1824, and have since been taken down. The purchase money, which amounted to £3,043 6s. 8d., was laid out in the purchase of part of the stock above-mentioned, the remainder of the stock having been bought with unapplied income or other monies belonging to the trust.

The income arising from the real and personal property held in trust for the poor, after payment of £3 a year, being a charge on part of the estates, for the support of a school at Woodhouse; £5 a year, the salary of the clerk of the committee, and £7 a year, the receiver's salary, is laid out in buying cloth and materials, for making coats and petticoats for poor persons, and a certain quantity of the clothing is set apart for poor persons of each of the several townships in the parish of Leeds, and is distributed among them at Christmas.

Independent of the Charities under the orders of the Committee of Pious Uses, as stated above, there are in Leeds—

1st. Harrison's Charity to the Minister and Church of St. John's.
2nd. Jenkinson's and Dalley's Charities.
3rd. Harrison's Hospital.
4th. Leighton's Charity.
5th. The Charity School.
6th. Dixon's Charity for Clergymen's Widows.
7th. Estate for repairing Trinity Chapel (or Church) in Leeds.
8th. Potter's Hospital.
9th. Milner's Charity.
10th. Baynes's Charity.

On Harrison's Charity to the Minister and Church of St. John, the Commissioners report, that by Indenture, bearing date the 6th of September, 1639, John Harrison conveyed to certain trustees named, a messuage in the New-Street, with the garden and laith thereunto belonging, and a croft adjoining the church yard, then in the occupation of the Rev. Robert Todd, the incumbent of St. John's, with other premises in New-Street, and certain closes near Woodhouse Moor, which property, exclusive of that occupied by Mr. Todd, produced the annual sum of £90 a year, £80 of which sum was to be paid to the minister of St. John's, and the remaining £10 to be applied as need might require in the repair of the church; and that all such monies as should hereafter be raised and improved of all or any of the said premises above the sum of £90, should be employed for the relief of any poor minister of God's word, reparation of the highways, or distributed amongst the impotent poor persons of the said town or borough, as the said trustees, or any three of them, in their discretion should think fit. At the time when the commissioners made their report, the surviving trustees of the charity, in whom

the estates are vested by a deed, dated in 1817, were Sir John Beckett, Bart. and John Blayds, Esq. aldermen of Leeds, and John Hardy, Esq. recorder.

The messuage and premises, appropriated by the deed for the dwelling and use of the minister of St. John's, are in his occupation, with the exception of a part of the croft, which has been added to the Grammar School yard, and for which the minister receives a rent of thirty guineas per annum.

The premises not appropriated to, or occupied by the minister, consist of the following particulars:—

Three or four messuages in New-Street, lately erected, pursuant to the terms of a lease granted in 1824, to Obadiah Brook, of the ground and old buildings in New-Street. Several closes of land at Woodhouse, in the township of Leeds, containing in the whole 82A. 1R. 39P., let separately to nine different persons, as yearly tenents, at rents, amounting together to £322 10s. per annum, being the full annual value.

In 1773, the rent of the estate being considerably increased, an information was filed in the Court of Chancery, at the relation of the Rev. Richard Fawcett, then minister of St. John's, against Thomas Lodge, Esq. the then surviving trustee of the charity, whereby, after stating that the rents of the estate were then £200 a year, and submitting that the maintenance of the minister of St. John's was one of the principal objects of the founder, John Harrison, and that it was proper, and according to his intention, that the yearly income of the minister should be augmented in proportion to the yearly rents, it was prayed, that the surplus rents, which had accumulated during his ministry, or a reasonable part of them, might be paid to him, and that the incumbent of the church might be declared to be entitled to the surplus annual rents of the estates, according to their improved value. The decree and report of the master consequent on this application, directed that after the payment of all charges and costs, the balance that had accumulated, should be paid to the relator as an addition to his salary for time past; and that in future the surplus rents of the estates, after payment of the yearly sums of £80 and £10, provided for in the trust deed of 1638, should be applied as follows:—one-ninth annually to the repair of the church, church yard, wall, gates, and premises thereunto belonging, and also to the charity estate; that a sum not exceeding £10 should be paid annually to the receiver of the rents; and that the

residue of the income should be paid annually to the curate or minister. On the suit in Chancery the commissioners remark—"that neither in the information nor in the master's report is that final part of the deed recited whereby it is provided, that the future improved rents of the estate above the sum of £90, should be employed for some of the charitable uses in the deed before expressed, as the trustees should think fit, and that the omission to introduce that clause is calculated to raise a suspicion that the question upon the proper construction and effect of the trust deed was not fairly submitted to the consideration of the court." Since the conclusion of the suit, the rents of the estates have been applied according to the directions of the master.

JENKINSON'S AND DALLY'S CHARITIES.—Josias Jenkinson, by will, dated August, 1643, devised to four trustees a messuage and lands at Great Woodhouse, upon trust, to dispose of the yearly rents and profits thereof among such poor persons, inhabiting within the town and parish of Leeds, as they should hold most needful. And he further devised to the same trustees eight cottages, erected by him for almshouses, at Mill-Hill, in Leeds, to the intent that they should place therein such impotent and aged persons, inhabitants of Leeds, as they should think most needful, without taking any rent for the same. The estate at Woodhouse, which consists of a house, with out-buildings, and three closes, containing in the whole 8A. and 38P., is let to Josias Falkner, as yearly tenant, at the rent of £32, which is considered the fair annual value. The almshouses are occupied by eight poor widows nominated by the trustees. For a long period the descendants of one of the co-heirs of the testator administered this charity, until the year 1805, when Richard Fountayne Wilson, Esq. upon whom the performance of the trust had devolved, and in whom it was presumed the legal estate in the property had become vested, conveyed the premises at Woodhouse and the almshouses to John Beckett, William Cookson, John Blayds, (then Calverley) and Edward Markland, Esqrs. as trustees for the future management of the charity. In 1806, the sum of £65, being the amount of rents undisposed of from the Woodhouse estate, together with the sum of £100, voluntarily given by Mr. Blayds, one of the trustees, erected new almshouses, and the rents subsequently received were applied in like manner, until the work was completed. Since 1808, the rents from the

Woodhouse estate have been disposed of among the alms-people in equal portions. ELIZABETH DALLY, by will, dated 26th August, 1800, gave to the Vicar of Leeds, the Minister of St. John's, the Holy Trinity, and St. Paul's, and their successors, £200, to be placed at interest for the benefit of the poor widows residing in Jenkinson's Almshouses. The principal acting executor under the will having died in 1809, in embarrassed circumstances, no part of this legacy was received till November, 1823, when the sum of £110 3s. 7d. was paid in respect of the legacy, which sum is vested in the three per cents reduced annuities, and the dividends distributed among the alms-people.

HARRISON'S HOSPITAL.—John Harrison, Esq. formerly alderman of Leeds, by indenture of feoffment, dated August 21, 1653, conveyed to the Rev. Robert Hitch, Benjamin Wade, and two others, several messuages, which he had erected at his own cost, and intended for an hospital or dwelling place, for poor people, and a large yard or curtilage before the same, situated on the west side of the new church of St. John's, in Leeds, and two other buildings on the south side of the said yard; and also the undivided moiety of three fulling mills, and one redwood mill, and two acres of land adjoining, with the buildings thereon; and also several dwelling-houses, yards and gardens in New-Street, and a tenement, with two acres of land, in the Nether Tenters, all which property was settled in trust, for the perpetual endowment of the hospital, under a conveyance to the Mayor of Leeds, the Vicar of Leeds, and the Minister of St. John's Church, in trust, that they, and Henry Hitch, and Benjamin Wade, their respective heirs and successors, should employ the rents and profits towards the maintenance of as many poor persons in the said hospital, to be chosen out of the town and parish of Leeds, as the hospital would conveniently receive. Trustees have been chosen from time to time; and the present trustees are, John Blayds and Christopher Beckett, Esqrs. The endowment of the hospital has been augmented by the following sums of money:—£800, being the residuary personal estate of JOSEPH MIDGLEY, left by will, dated Dec. 23, 1751. £372, being a legacy from CATHERINE PARKER, bequeathed in the same year. £2,600 paid in Sept. 1792; £1000 three per cent. consols, in 1793; and £100 three per cent consols, in 1797, being the clear residuary personal and leasehold estate of ARTHUR IKIN, Esq. late of Leeds,

merchant, with a power in the executors, William Hay, Esq. and the Rev. Miles Atkinson, to erect more almshouses upon the ground belonging to the hospital. The hospital consists of two sets of almshouses, each containing twenty separate apartments, and an additional building lately erected, in the court of the hospital, pursuant to the provisions of Mr. Ikin's will, containing twelve separate apartments. The total income of the charity is £859 18s. 10d. per annum. Sixty-four poor women are lodged in the hospital, and are allowed each of them yearly a stipend of £10. They are chosen by the trustees, and the Mayor and the Vicar of Leeds, and Minister of St. John's, each of whom has a nomination in turn. The property and concerns of the charity are reported by the commissioners to be well managed and attended to; and, considering the present amount of the funds and income, it appeared to them that some addition might be made to the stipends of the almspeople.

LEIGHTON'S CHARITY.—Isabel Leighton, by her will, dated Nov. 1, 1653, bequeathed three closes of copyhold land at Great Woodhouse, in trust to certain trustees, to dispose of the rents and profits yearly for the good and to the use of the poor of the parish of Leeds for ever. The closes were enfranchised in 1659, and by the last conveyance, dated 20th January, 1810, the estate became vested in Joseph Oates, Esq. since deceased, Richard Lee, Esq. and Mr. Maurice Logan, of Leeds, surgeon, and a conveyance was afterwards executed to the use of the said Richard Lee, and of George Oates and Thomas Woolrich Stansfeld, Esqrs. who were chosen trustees, Dr. Logan having relinquished the trust. The land contains nearly four acres, and is let to Messrs. Welsh and Dunbar, at the rent of £24, which is the full annual value. There is a stone-quarry in the estate, which is about to be worked by the tenants, on condition of paying an advanced rent. The rent of the land is distributed by the trustees among poor persons of the parish of Leeds, and money has been given occasionally out of the rents towards the education of the children of the poor.

THE LEEDS CHARITY SCHOOL.—This school was originally established about the year 1705, by means of a subscription for the maintenance and education of forty poor children in the principles of the Established Church, and instructing them in

reading, writing, and arithmetic, to qualify them for trade. The school was kept in a building which had formerly been used as a workhouse, till 1726, when a chapel belonging to Harrison's hospital, and adjoining to St. John's Church-yard, was converted into a school for the purpose of this charity; at the same time the number of children was increased, the practice of maintaining them was discontinued, and the charity was limited to the purpose of clothing and education. The present governors are John Blayds and Christopher Beckett, Esqrs., the Rev. F. J. Cookson, the Rev. Richard Fawcett, and the Rev. John Sheepshanks. In 1815, this school was converted into an institution for clothing and bringing up girls, not less than twelve years of age, as house servants, and the funds are now applied to supply eighty girls with clothes, and instructing them in all necessary things to fit them for domestic service. On the alteration of the charity, a new school house was erected on the site of the former, at a cost of £1000 and upwards. The revenue of this charity arises from the dividends on stock, in the public funds, and from the rents of houses and lands enumerated in the report, and the total income of the charity amounts at present to £397 14s. a year. The girls are under the care of the mistress and assistant, who are allowed stipends of £60 and £27 a year respectively. The clothing, &c. is supplied by the mistress, and her disbursements are re-paid by the trustees. A salary of £10 a year is paid to the clerk and receiver of rents. The accounts are annually settled. The sum of £5 a year was bequeathed by John Barlow, by will, dated March 1, 1710, to be paid by his executors to the use of the charity school, and was paid some years, but as no specific fund was appropriated to answer the annuity, it was first withheld, and finally lost.

Dixon's Charity for Clergymen's Widows.—Rachel Dixon, by will, dated October 8, 1719, devised a messuage in Briggate, and two houses in Lowerhead-Row, subject to certain contingency, in trust, that the yearly rents and profits of such premises should be divided amongst three necessitous clergymen's widows, whose husbands should have died beneficed in some of the adjacent parishes to that of Leeds, leaving the power of judging of the necessities of such widows, and the election of them, to the Vicar of Leeds and the Minister of St. John's for the time being, to whom she gave the power to receive and apply

the rents. By a conveyance, in 1805, the estate is now vested in four trustees, nominated by the Vicar and the Minister of St. John's. The property at present applicable to the trust is—

| | £. | s. | d. |
|---|---|---|---|
| A house and shop in Lowerhead-Row, at the yearly rent of | 77 | 14 | 0 |
| A house adjoining, .. .. .. — | 68 | 0 | 0 |
| Other Premises, .. .. .. — | 60 | 0 | 0 |

The trustees are also possessed of £1,300 three per cent. reduced annuities, raised by purchase of stock. At present there are three widows of clergymen, of the description mentioned in the will, receiving the benefit of the charity, and each of them having stipends from it of £50 a year. The stipends were raised from twelve guineas to £50 a year in 1813, when the rents were advanced, and it was intended to increase them by an addition of £10 to each from Christmas 1825. The accounts are kept by the receiver, and are regularly audited by the Vicar of Leeds and the Minister of St. John's.

Estate for Repairing Trinity Chapel, in Leeds.—The estate was conveyed under the description of the two Moor-side Closes, and the Shoulder-of-Mutton Close, in Hunslet, containing respectively 2A. 1R. 25P., 2A. 29P. and 1A. 1R. 12P., by William Milner, Esq. by deeds, dated 4th and 5th September, 1727, to two trustees, upon trust, to apply the rents and profits for the repairs of Trinity Chapel, and of the chapel yard, and to lay out the unapplied surplus rents, if any there should be, from time to time, on securities, the interest whereof was thereby directed to be applied, with the rents of the land, for the same purpose; and upon further trust, to convey the estate, from time to time to new trustees, the number of trustees to be made up five on each election.—New trustees have been elected from time to time, and there are three trustees at present, but the estate has not been regularly conveyed to the successive trustees, as directed by the original deed.—The land is let to Joshua Bower, Esq., on a lease for twenty-one years from 1813, at the annual rent of £36 15s., which is the full annual value.—The rents are applied for repairs, as occasion requires, and what remains unapplied is laid out in the purchase of stock. The stock which has been accumulated, amounts at present to £1,600 three per cent. consols, which is standing in the names of trustees.

POTTER'S HOSPITAL.—Mary Potter, by will, dated 23rd April, 1728, bequeathed to Richard Wilson, Esq. William Milner, Esq. John Blayds, merchant, the Vicar of Leeds, the Minister of St. John's, and the Rev. Marmaduke Buck, £2,000 on trust, to purchase a piece of ground near St. John's Church, in Leeds, and to build thereon an almshouse for ten ancient widows living in Leeds, or Wakefield, or York, or within twenty miles of some one of those places. It was further directed, that after the finishing of the almshouse, the trustees should apply the surplus of the said yearly interest or rents to the maintenance of the poor widows equally amongst them; the widows to be chosen by the trustees. Mrs. Potter gave the further sum of £60 to be applied in purchasing ground for, and erecting such almshouse. In 1729, the testatrix died, and in 1736, the trustees purchased a field in Long Balk-Lane, for £250, on part of which they erected an Hospital, at the expense of £482 12s. This Hospital consists of ten tenements, each containing two apartments. The number of trustees is kept up by new elections, the Vicar of Leeds being always one of them. The property belonging to the Charity consists—1st of land, let from year to year,

| | *Rents* |
|---|---|
| A Close adjoining Woodhouse-Lane, .. .. .. .. .. | £10 |
| A Garden and Nursery, .. .. .. .. .. .. .. .. | £10 |
| A Close in Pontefract-Lane, .. .. .. .. .. .. .. | £14 |

2nd. Stock yielding yearly dividends amounting to £126, partly arising from benefactions to the hospital since 1780, viz. £300 left by Mrs. Chantrell; £20 by Captain John Meslin, and £100 by Mrs. Mary Blayds. The number of ten widows, inhabitants of the parish of Leeds, is regularly kept up, and they receive yearly stipends of twelve guineas each. The accounts of the Charity are settled once a year.

MILNER'S CHARITY.—This Charity originated under the will of William Milner, dated about 1739, which will is lost. The property devised consists of a rent charge of £40 a year, issuing out of an estate at Knowstrop, the property of Mr. Edmund Maude. Of this sum, £20 is paid yearly to the Vicar of Leeds, for reading prayers at seven o'clock every evening in the Parish Church, and the remaining £20 is regularly paid to ten poor widows, chosen by the trustees, in sums of £2 each. The

trustees are appointed by Sir William Milner, Bart. and are at present John Wilson and William Beckett, Esqrs.*

* The following items are selected from a curious list of miscellaneous benefactions formerly preserved in the old church at Leeds. The list it must be remembered was made out in 1711. 1600. Baron Savile's decree concerning the toll-dish, was a third part to the bailiff (now to the mayor) of Leeds, a third part to the poor, and a third part to repair the market-stead and highways. 1616. William Rushworth gave the moiety of a shop in the Shambles, of the yearly rent of eighteen shillings and fourpence, to the poor of Leeds, and the other moiety to the poor of Whitkirk. 1620. The Town Hall was built with monies belonging to the poor, which now yields them twenty-two pounds sixteen shillings and eight pence. 1633. John Marshall gave out of the close, called Well Ing, in Sheepscar-Lane, thirty shillings per annum, to the poor of the town and parish of Leeds. 1636. Ewan Story gave a close at Cross-Green, called Poorfolks Close, of the yearly rent of fifty shillings; the overseer of the poor paying out of the said profits ten shillings yearly to the lecturer of the old church. 1636. John Swanson gave two houses near the Park-Butts, of the yearly rent of thirty shillings, and another house near the same, of the rent of eighteen shillings per annum, which is to be paid by the overseers to four of the poorest shoemakers in Leeds town and Kirk-gate. Mr. James Cotes, who built the chapel at Headingley, left twenty-eight pounds, the interest to be paid to the minister of that chapel. 1638. Mr. Henry Watkinson left ten pounds, the interest to be paid to the lecturer of the old church. 1638. Mrs. Alice Lodge gave the profits of a close in Woodhouse-Fields, called Cringles, of the yearly rent of five pounds, for the good of the town of Leeds, to be disposed of by her executors. 1639. Mr. John Harrison, alderman, (the noble founder of the New Church) gave the Hospital near the said church for poor indigent people to dwell in, leaving towards their maintenance houses and lands in the New-Street and Tenters, of the yearly rent of fifty-two pounds five shillings, and also the undivided moiety of Flay-Crow Mill in the Tenters. He gave also his houses and lands in the Head-Row and Vicar-Lane, of the yearly rent of thirty pounds, the profits thereof to go for the preferment of his sister's children, and their issue; and for want of such, to the bet[illegible] maintenance of the poor in the abovesaid Hospital. 1642. Mr. Samuel Casson gave the undivided moiety of a farm, called Mankland's Farm at Brome-Hill, of the yearly rent of six pounds fifteen shillings and eight pence, to the poor of the town and parish of Leeds. He gave also one hundred pounds for ever, to be lent by the aldermen and vicar to twenty poor tradesmen, such as have charge of wife and children, gratis, for one year or longer, they giving good security for the true payment of the same again. 1644. Mr. Joslas Jenkinson (who built the almshouses upon the Mill-Hill) gave a farm in Great Woodhouse, of the yearly rent of ten pounds, to be distributed at Christmas by his trustees, for ever. 1653. Mrs. Isabel Leighton gave, for the benefit of the poor, and for poor children's learning, the profits of three closes in Woodhouse, of the yearly rent of six pounds ten shillings, to be disposed of by her trustees. 1658. Mr. Joseph Hillary gave twenty pounds, to increase the stock of the company of Clothworkers. Mr. John Thoresby, alderman, gave a rent-charge of twenty shillings per ann. to the poor, out of a piece of ground at the town-end, called the Paddock. 1665. Captain Thomas Ambler

**Baynes's Charity.—Anne Baynes, by will, dated Sept. 21, 1807, bequeathed to the Rev. Miles Atkinson, and his successors, ministers for the time being of St. Paul's Church, in Leeds, £1,000, upon trust, to invest the same at interest in the public funds, or upon parliamentary or real security, and to pay and divide the dividends or interest as they should be received, equally**

gave thirty pounds, and 1676. Mr. Christopher Watkinson, alderman, twenty pounds; which two sums are put together and lent out for the benefit of the poor, and are to be disposed of by the mayor, aldermen, and common-council of Leeds. 1671. Benjamin Wade, Esq. gave two hundred pounds, with which was purchased a rent-charge of ten pounds per annum, which is yearly given to the minister of Headingley Chapel, the Reverend Mr. John Killingbeck trustee. 1673. Money paid unto the committee of Pious Uses, upon the redemption of Mr. Hazle's mortgage for the use of the poor, the sum of one hundred and fifty pounds. 1676. Samuel Sunderland, Esq. gave several tenements, to the value of six pounds per annum, to a school in Wortley, with power to erect upon the Common a school, which was done at the charge of the inhabitants. 1679. Mr. Thomas Idle gave one hundred pounds, the yearly profits to be paid to a preaching minister at Holbeck Chapel, or, if there be a vacancy for six months, to Armley Chapel: Thomas Lee, Mr. Robert Hetherington, Mr. Martin Huntington, and William Lambert, trustees. 1687. Mrs. Elizabeth Atkinson gave fifty pounds to the poor of Leeds, which is in the hands of Edward Atkinson, Esq. 1696. Mr. John Robinson gave a house, which, being unfinished, was sold for twenty pounds, which sum was employed towards the erection of a new house for the minister of Armley Chapel: he also gave three cottages to the poor. 1699. Mr. William Calverley, alderman, gave one hundred and ten pounds; the interest to be yearly distributed by the mayor, vicar, and two senior aldermen, to the poor of Leeds. 1703. Mrs. Ann Moxon gave one hundred pounds to the poor of Leeds. 170— Mrs. Eleanor Scudamore gave fifty pounds to the poor; with which two sums, and ten pounds paid by the committee, were purchased two closes in Pontefract-Lane, of the annual rent of eight pounds. 1708. Mary Bland, widow, left a rent-charge of three pounds per ann. out of her houses in Cripplegate, to the Charity-School, or other pious uses; Mr. Bryan Dixon, Mr. Ralph Thoresby, Mr. Jacob Sympson, trustees. 1708. George Ellis, of Brampton-Byerley, gent. gave fifty pounds to the Charity-School, to be laid out in lands. —— Mr. George Banister, of North-Hall Grange, gave the rents of a farm of six pounds per ann. clear rent, at Sutton, near Ferrybridge, to take place after his death, for a salary to an organist, when an organ shall be set up in the Parish Church of Leeds, or St. John's Chapel there; and till then, to be disposed of to such charity as his trustees, viz. two of his nearest relations, in conjunction with the mayor, recorder, one of the eldest aldermen, the vicar of Leeds, and the minister of St. John's Chapel, all for the time being, shall think most meet. 1710. Bryan Dixon of Hunslet-Lane, gent. bequeathed ten pounds to the Charity-School. 1711. Mr. Samuel Cookson of Leeds, merchant, gave by will twenty pounds; and, 1711. Mrs. Mary Calverley ten pounds: both to the Charity-School. Mr. William Cotton, merchant, who is yet living, gave fifty pounds to the same some years ago.

amongst such ten poor widows, residing in Leeds, as the said Miles Atkinson and his successors should select. This money, after deducting the legacy duty, was laid out in the new four per cent. annuities, and the dividends are divided half-yearly at St. Paul's Church, amongst ten poor widows, chosen according to the verdict of the present incumbent. The commissioners, in their report of this charity, say—As the Rev. Miles Atkinson, in whose name the stock stands, is dead, a transfer is expedient, and they recommend, for the better preventing of difficulty or mistake, that the stock should be transferred into the names of more than one individual, as trustees.

It is to be most sincerely regretted, that the report of the commissioners, who investigated the charities of Leeds with so much accuracy, does not extend over the whole of the district now under review.

# CHARITIES IN THE PARISH OF LEEDS.

## CHAPEL-ALLERTON.

HENRY HANSON, Esq., in 1755, left, for the benefit of the poor of Moor-town and Chapel-town, £100, the interest to be distributed in bread, the first Sunday in every month. John Gledhill, Esq. in 1806, left to the poor of Chapel-Allerton £100, the interest to be distributed in bread. Wade Brown, Esq. of Ludlow, in Shropshire, left, by will, in 1821, to the minister and chapelwarden for the time being, to the poor of this chapelry, £100, being a share in the Leeds water-works, the interest to be distributed in coals, yearly, at Christmas, by the minister and chapelwarden. The following bequests are for the benefit of the Sunday School:—£100 left by Mrs. Bywater, and in the hands of Wade Brown, Esq.; £10 left by Luke Priestly, Esq., in the hands of his widow; and £50 left by John Gledhill, Esq., and in the hands of James Brown, Esq. Interest is paid upon each donation at the rate of five per cent. per annum; and the amount is applied towards the support of a Sunday School at Chapel-Allerton.

## ARMLEY.

THE only charities in Armley are two doles of £1 each, which are distributed yearly, on the 1st of January, in the vestry, by the chapelwarden, among poor persons of Armley. Thomas Kitchingman left an annuity of £4, charged upon the manor of Beeston, for the poor of this chapelry. Gervas Neville, left 24s. yearly, charged on the King's Mills, in Mill Hill; of this, 10s. was for a sermon on the 7th of May; 2s. for bread for the poor on the same day; and 1s. for bread on the first Sunday of every month.

## BRAMLEY.

ABOUT the year 1709, a piece of land, containing five acres, was enclosed from Bramley-Common, and conveyed to trustees,

upon trust, that they should apply the rents towards the better support and maintenance of the poor of Bramley. The rents were applied for a great length of time to the support of a free-school, and, on the enclosure of the common in 1789, an allotment of two acres, twenty perches, was awarded in respect of Bramley School, to be applied to such uses as the ancient school-land was intended to be. On the enclosure of the commons of Bramley, four allotments, containing nine acres, three roods, twenty-eight perches, were awarded to the curate, churchwardens, and overseers, "upon trust, to apply the rents for the benefit of such inhabitants within the township as belong thereto, but do not receive relief from the poor assessments, and do not occupy any land or tenements of more than the yearly value of £5, and who have no allotment under the enclosure act." The rent of this land, £34 5s. per annum, is laid out in the purchase of cloth for shirting, which is distributed among the poor people on St. Thomas's day. Also, on the enclosure of the common, an allotment of six perches of land, on which a dwelling-house and buildings were erected, was awarded to the curate, churchwardens, and overseers, the rents to be applied for teaching poor girls. These premises are let at the yearly rent of £6, being the fair annual value; and the rent is paid to a schoolmistress for teaching six girls to read, knit, and sew. There being a trifling accumulation, it has been regularly applied to the paying of £3 a year for teaching three additional girls, until the fund shall be exhausted. Benjamin Green left £10, the interest to be paid on the 25th of March, for a charity sermon to be preached on that day. This sum remains in the hands of the perpetual curate of Bramley for the time being. William Clough, in 1710, devised one-third part of seven closes in Bramley, called the West Royds, to the poor, the rent to be distributed at the discretion of four trustees. The three closes are now comprised in one, containing six acres two roods, let to William Byrom, on lease, for eleven years from 1817, at the yearly rent of £18, which is distributed among the poor of the township, in small sums varying from 3s. to 6s. 6d.

## HEADINGLEY.

In 1798, a piece of ground on Headingley-moor, containing about one acre, was enclosed, with the consent of the lord of the manor and freeholders, and vested in trustees, as a provision for

a schoolmaster, to teach six poor children. The land is let to Mr. Martin, as yearly tenant, at the annual rent of £5 5s., which is the full value.

## HOLBECK.

BELONGING to the poor of the chapelry of Holbeck are three acres, three roods of land, in the liberty of Armley, whereof three acres are stated, in the benefaction table, to have been given by a person named Metcalf, and three roods were an allotment made on an enclosure about forty years ago. The land is under the management of the chapelwardens and overseer, and lets for £16 a year, being the fair annual value. It is distributed, at Christmas, among the poor, in sums varying from 1s. 6d. to 5s. John Lendal gave a house, near the chapel, for the use of the poor; of which a lease was granted to James Beeston, at the rent of £3 3s. the lessee undertaking to erect another dwelling on the site; and a new house has been built, worth about £14 per annum. The rent of £3 3s. is distributed with the rents of the poors' land last-mentioned. It appears from the benefaction table, that Alderman Kitchingman left 40s. a year to the poor; and that Gervas Neville left one dozen of bread every second Sunday in the month, and two dozen every 7th of May, and 12s. for teaching a poor boy to read. The former annuity is charged on the manor of Beeston; and the latter on the King's mills, at Mill-Hill. The rent-charges are paid, and the charities administered, as directed by the donors. The sums of £12 and £100 appear to have been formerly given by persons named Hetherington, for the poor of this chapelry; but no satisfactory information can be obtained respecting them.

## HUNSLET.

ROBERT BROOKE, by will, in 1653, gave 20s. a year, out of a house in Hunslet, to be paid to four poor persons of that chapelry. This rent-charge is paid by Mr. Rowley, and is usually distributed with the sacrament money. The Rev. John Paley left 50s. a year, to be paid to the master of Hunslet School, for teaching five poor children, to be appointed by the Curate of Hunslet, and which annuity is now paid by J. P Heywood, Esq.

## WORTLEY.

In 1677, Langdale Sunderland conveyed to five trustees certain messuages and land, upon trust, to employ the rents to teach the children of Wortley to read English or Latin. To this endowment William Farrer added a rood of land, in the thirty-ninth year of Charles II. The property of the charity now consists of a school-house and school-room, with a garden, two small crofts, and a close, all in the occupation of the schoolmaster, and worth, together, £16 per annum; and six cottages in Wortley, whereof five are let to the overseer of the poor, at the annual rent of £10 10s., and the sixth is let for £2 8s. per annum. The cottages are let at the fair annual value. The rent of the cottages and crofts, not occupied by the master, are paid to him by the trustees, and he instructs ten poor children, as free scholars, and other children on moderate terms, in reading, writing, and accounts. The master and the free scholars are elected and nominated by the trustees.*

* The following extract from the will of John Harrison, will shew that the distribution of some of the preceding charities, is not in precise accordance with their original intention:—"Also, whereas, I have or had, an annuity or rent-charge, of ten pounds yearly, for twenty-one years, which was made to begin from the death of John Falkingham, father of Richard Falkingham, out of the lands of the co-heirs of the said Richard, and out of the lands late of the said John, I do hereby release and remit the said rent and the arrearage thereof, to the said co-heirs and all other the tenants of the said land, out of which the same issueth. Also, whereas I have and hold, for the term of eighty years or thereabouts, divers lands, mills, houses, and tenements, with yard appurtenances, in or near Leeds; and have taken the reversion and inheritance of the same premises, in the name of my nephew, John Gledhill, in trust and confidence by me in him reposed; to convey and assure the same over as I shall appoint, which lands and premises being formerly copyhold, and now enfranchised, I do hereby require my said nephew, John Gledhill, to convey and assure, unto such person and persons, to whom I have heretofore sold, or by this my last will and testament, given and bequeathed, any lands enfranchised by me as aforesaid, and taken the inheritance thereof in his name, to the said person and their heirs for ever, without any further trouble. Also, whereas I have of my own charge, and upon my own land, erected and builded one new house, now used and employed for a Grammar School, and walled the yard thereunto belonging, with a stone wall, as the same abutteth, upon the lands of Henry Royds, upon the north, and upon my own lands upon the south-east and west; my mind and will is that the same shall be for a master and usher to teach scholars in for ever, and for that end and purpose, I do give the said house, garth, and wall, to my nephew, Henry Robinson, clerk, and so to the Vicar of Leeds, for the time being, and to my said nephew, John Geldhill, and the said

## CHARITABLE INSTITUTIONS IN LEEDS.

**THE INFIRMARY AT LEEDS was established in the year 1767. This institution, though of late struggling with some**

Abraham Hinchcliff, George Dixon, Richard Fallowfield, of Holbeck, John Walker, of Leeds, merchant, James Sterling, their heirs and assigns for ever, and they the said feoffees thereof, during their lives, and after the decease of any of them, the rest, or major part of them still, from time to time, to elect and chuse a new feoffee in his place; and whereas I have also, by my indenture or deed, bearing date twenty-first day of April instant, given and granted to feoffees, divers messuages, cottages, mills, lands, tenements, and hereditaments, partly mentioned in the same indenture. Now my will and mind is, that the aforesaid feoffees and their heirs shall stand, and thereof be seized to my use for life, and after my decease then to permit and suffer my executors to receive the rents, issues, and profits, of all the same messuages, mills, tenements, and hereditaments, for the term of four years next, after my death, for and towards the payments of my debts, and after the end of the said four years, then such charitable and pious uses as my said feoffees, by council learned according to the laws of the land, shall devise or advise, settle, and appoint, and according to the true meaning of one schedule under my to the same indenture or deed, indented, annexed item, I give unto John Robinson, my godson, belonging to my nephew Robinson, of Swillington, the sum of one hundred pounds; also, I give unto Henry Robinson and Thomas Robinson, brethren of the said John Robinson, to either of them, three score and six pounds thirteen shillings and four pence a piece, and to Grace Robinson, their sister, sixty-six pounds thirteen shillings and four pence; item, I give to my nephew John Robinson, dwelling near London, the sum of one hundred and fifty pounds; and also to my nephew, Thomas Robinson, fifty pounds; item, I give to Grace Liddall, of Tadcaster, my neice, two hundred pounds; item, I give to my neice, Elizabeth Horton, fifty pounds; item, I give to Thomas Liddall, of St. Edmund's Bury, fifty pounds; item, I give to my godson, John Gledhill, son to my nephew, John Gledhill, of Barsland, fifty pounds; item, I give to Elizabeth Calton, Sarah Hardisty, and Mary Swinden, to each of them ten pounds; item, I give unto my true and painful servant, Alice Liversage, forty pounds; item, I give to M. Smith, late usher of the Free School, of Leeds, ten pounds; and to his son, John Smith, my godson, five pounds; item, I give to Ellen Dawson, widow, five pounds; to Cassely Skelton, five pounds; to Thomas Hardwick, five pounds; and to John Barker, five pounds; item, I give unto the said Abraham Hinchcliff, George Dixon, and John Walker, every one of them ten pound a piece; item, I give to Robert Hitch, of Gresby, clerk, Benjamin Wade, of New Grainge, gentleman, Richard Lodge, of Leeds, merchant, to each of them twenty pounds; item, I give to every one of my uncle Thomas, and my uncle Christopher Harrison's children, now living, ten pounds, and to every one of their grand children, now living, five pounds; item, I give and bequeath, and my mind and will is, that twenty pounds should be given and disposed of, and distributed to fourscore poor people, such as my executors shall think fittest, namely, to every one of them five pounds; item, I give to my said nephew, Henry Robinson, of Swillington,

difficulties, has during nearly half a century continued to alleviate suffering, and to diffuse health among the lower classes of this populous district, to an extent scarcely equalled by any similar foundation, while the experience acquired by the disinterested and conscientious practitioners within it, has made an ample return to the subscribers. In the summer of 1767 subscriptions were entered into for the establishment of a general infirmary at Leeds. A convenient house was hired in the town, and opened for the reception of patients at Michaelmas in that year. In the course of the three following years, a new erection was completed, and the patients were removed into it on the 1st of March, 1771. The number of beds then provided for the in-patients was twenty-seven. Applications for admittance and subscriptions for the support of the institution continuing to increase, one additional wing was added in 1782, and another in 1786, the whole building then forming three sides of a quadrangle. In 1792 an attic story was added to the central part of the building, and the number of beds for in-patents was increased to ninety-nine. It is a large but plain building of red brick, with an excellent garden behind, laid out with considerable taste. This was effected in the year 1817, when a number of benevolent persons, friends and supporters of the infirmary, purchased a quantity of land at the south front of that building, for the purpose of protecting the institution against the too close proximity of any other building; and, in the same year, Richard Fountayne Wilson, Esq. of Ingmanthorpe, at a cost of £1500, munificently presented the trustees

clerk, one hundred pounds; and likewise one hundred pounds in trust, that he shall dispose of the same as I have privately appointed him; item, I give to three of the said youngest children, viz. Richard, Thomas, and Grace, one hundred pounds more, to be divided equally amongst them; item, my will and mind is, that all such legacies that I have formerly given and disposed off to my kindred, shall be paid and satisfied unto them, by my executors, within three months after the lands in this my will specified shall be sold by the aforesaid Abraham Hinchcliff, George Dixon, and John Walker, and the monies by them received for the same, paid over to my executors. And my mind and will is that my executors shall receive the rents, issues, and profits, of all the said lands, till the same be sold, and pay the same to my kindred, to every one of them such part or parcel thereof, as they in their discretions shall think fit; item, my will and mind is, that if any person or persons to whom I have given either lands or legacies, shall refuse to accept of the same in full satisfaction of all demands due by me to them, that then such gift or legacy be void and null, and such lands and legacies so by me formerly given, I giveth my executors and their heirs."

with an additional portion of land, consisting of four thousand square yards, which extended their boundaries down to the Wellington Road. This land, which is tastefully laid out as a pleasure-ground, is enclosed by a substantial wall, surmounted with iron palisades, and serves materially to ornament the west entrance to the town, as well as to benefit the general infirmary.

THE HOUSE OF RECOVERY, like the Leeds Infirmary, is a noble monument of benevolence. In the years 1801 and 1802, the town was visited by an epidemic fever, which proved fatal to a great number of the inhabitants, hundreds were afflicted at the same time, and general alarm pervaded the population of the vicinity. The fatal cases were not confined to the people at large, for two of the medical men, and several of the nurses, fell victims to the malady. Under these circumstances, it was proposed to erect a House of Recovery, for the reception of persons who were the unfortunate subjects of infectious fevers, who being placed under timely medical treatment, might have every facility afforded for recovery, and who might be separated from their families and fellow townsmen, so as to prevent the dissemination of the contagion. The arrangements were soon completed, the liberality of the town was excited, and the house was opened for the reception of patients on the first of November, 1804. The institution has proved highly beneficial; its medical and internal management has been admirable; it is, however, to be regretted, that its situation, in the very heart of the town, is singularly unpropitious, and that it is not placed where the atmosphere is exempt from the pollution which so deplorably contaminates the atmosphere of Leeds.

THE DISPENSARY IN NORTH-STREET, established 1824, is another medical charity, which is equally illustrative of the benevolence and principle of the town of Leeds, and which has been the means of conferring incalculable benefits upon its population.

THE GENERAL EYE AND EAR INFIRMARY, in Kirkgate, was founded in 1821, to afford to the poor, gratuitous relief in the diseases of the organs to which it refers; it is supported by annual subscriptions and voluntary donations, and the patients are admitted every Tuesday and Saturday, from twelve to one o'clock.

THE LYING-IN HOSPITAL, in Saint Peter's-Square, was established in 1824; its name is sufficiently descriptive of its object.

THE BENEVOLENT OR STRANGER'S FRIEND SOCIETY, established in 1790, is one of the most extensively useful and beneficial institutions, which ever existed in Leeds, or in any other town. Its object is the relief of the sick or destitute poor, at their own habitations, and its agents and visitors comprise some of the most excellent and benevolent persons in the town. The utility of this admirable society has been literally unparalleled, especially in times of calamity and disease. When the cholera visited Leeds, in 1831, the labours of this society were most praise-worthy, and were attended with signal benefit to the whole population of the town. The arrangements of the society may be most advantageously taken as a model by all similar institutions; they are so good, that it is impossible either that extreme necessity can escape discovery, or that wilful imposture can avoid detection. Long may this blessed institution flourish, and continue to be, as it has been, the means of mitigating the calamities of thousands of the most miserable and forsaken of their species!

THE CHURCH VISITING SOCIETY, was founded in 1831. Its object is similar to that of the Benevolent Society, but its officers and agents must all be members of the Established Church.

THE LEEDS GUARDIAN SOCIETY, was established in 1821, its object is to afford an asylum for females who have been devoted to vice, but who are desirous of returning to the paths of virtue. Its operations have been highly beneficial, but its resources are by no means commensurate with its beneficent and christian design. It occupies commodious premises in St. James's-Street.

THE LEEDS ANNUITANT SOCIETY, may be numbered among the Charitable Institutions in the town. It was established in 1808, for the purpose of providing a yearly allowance of twenty pounds for the widows of deceased subscribers, and of procuring ten pounds per annum, for its aged members at

sixty, and twenty pounds per annum for life. The annual payment is one guinea, on Whit-Monday, subject to a small advance for each widow on the fund, when the number exceeds six.

THE LEEDS EQUITABLE ANNUITANT SOCIETY, is an institution of a similar description, established in 1819.

Although THE BENEFIT SOCIETIES, properly so called, are not exactly included in this department of our work, it may be remarked that they are very numerous in Leeds, and in the villages in the vicinity, under various denominations, such as Ancient Druids, Ancient Romans, Foresters, Odd Fellows, Free Masons, Sick Societies, &c. &c.; they amount to more than three hundred in number, and are the means of most materially diminishing the amount of human misery.

## THE CHARITIES IN THE PARISH OF GUISELEY.

The Free School at Guiseley has already been described.

HITCH'S ENDOWMENT.—Robert Hitch, Dean of York, and Rector of Guiseley, by his will, dated Feb. 6, 1676, devised a messuage in Horsforth, called Holme Dean, and certain closes belonging to it, containing sixteen acres or thereabouts, and two closes in Yeadon, one called Ling Lands, and the other Smithley Field, which premises were then demised for twelve pounds ten shillings per annum, in trust, that the produce of the said premises should be applied in the most beneficial manner for the use of the poor of Guiseley, Yeadon, Carleton, Menstone, Burley Wood Head, Addle, and Arthington; to be distributed yearly, on May-day, by the ministers and overseers of these places, for the use of the most "necessitous and religious poor."

In *Horsforth* there is a charity called STANHOPE'S CHARITY, the origin of which is unknown, it consists of an annuity of one pound thirteen shillings and four pence, paid on the first Monday in the year, by the steward of T. S. Stanhope, Esq:, and distributed by him among poor widows in Horsforth, who also receive a rent charge of eight shillings, paid out of a close called Bailey Garth.

In *Rawden*, LAYTON'S CHARITY deserves particular attention. Francis Layton, of Rawden, Esq. by indenture dated the 21st of October, 1652, granted to Walter Hawkesworth, Esq.

and four others, their heirs and assigns, and to Robert Hitch and his successors, being parsons of Guiseley, an annuity or yearly rent of forty pounds, to be issuing out of the manor of Horsforth, and his possessions in the same. The way in which this forty pounds is now distributed, in accordance with the will of Mr. Layton, is as follows:—twenty pounds per annum to the minister of Rawden—two pounds a year to the master of the hospital at Tadcaster—two pounds twelve shillings a year to one of the resident poor persons there, and two pounds twelve shillings to the oldest poor widower of the township of Rawden. The rest of the money, except one pound per annum, given for a dinner for the trustees, is set apart for apprenticing poor children of the township of Rawden, appointed by the trustees, on the recommendation of the parish officers, acting for the township.

## CHARITIES IN THE PARISH OF OTLEY.

*Part of Queen Elizabeth's Dole,* amounting to five pounds six shillings and eight pence, is payable to the poor of the parish of Otley.

*The Poor Folks' Close* produces, for the same purpose, about sixteen pounds five shillings.

A Garden and Cottages were also applied for the same purpose.

Several Yearly Sums, amounting to nearly three pounds, are paid also to the poor, all of them charges upon property, except ten shillings, arising from the interest of as many pounds.

*Jenkinson's Dole* consists of two pounds per annum, paid to the poor of Otley, and two pounds paid to the poor at Burley, according to the will of Mr. Alderman Jenkinson, dated in 1642.

*Saxey's Charity* is the interest of thirty pounds given by Hugh and Dorothy Saxey, in 1615—one pound to be paid to twenty poor women of the parish of Otley, two shillings to the parish clerk, and eight shillings to a preacher.

*Barker's Gift* consists of fifty shillings per annum, left by Thomas Barker, Esq. for the purpose of buying twelve penny loaves every Saturday night, or Sunday morning, to be distributed among the poor householders in the town of Otley.

The charities in Burley and Menstone are not included in our district.

There are three Doles in the *Chapelry of Poole*, distributed annually, which amount altogether to about two pounds fifteen shillings.

## CHARITIES IN THE PARISH OF HAREWOOD.

The charities in the parish of Harewood, are neither numerous nor important. They consist of *a Benefaction Fund*, in the hands of the Earl of Harewood, producing about three pounds four shillings a year—of *Mallorie's Gift*, the produce of which is so small as scarcely to deserve mention—of *Flesher's Charity*, producing six guineas per annum—of *Harrison's Charity* and *Sawdrie's Charity*, producing about eight pounds per annum. The produce of these charities is divided among the poor. The *Township of Weston* has *Wade's Charity*, producing five guineas per annum—the townships of *Weston* and *Dunkeswick* have *Midgley's Dole*, producing one pound per annum—and the township of *East Keswick*, is interested in *Dawson's Charity*, soon to be more particularly alluded to.

## CHARITIES IN THE PARISH OF LEDSHAM.

Lewis's Hospital.—Sir John Lewis, by will, dated in 1670, directed that a hospital should be built near Ledsham Church, to contain ten poor aged persons, being single, half of them men and half of them women, to be chosen out of the inhabitants of Ledsham and Ledstone; and that three or more of the poor persons should have four pounds per annum each, to be paid half yearly by his executors; and that the poor people should have allowances for clothes and other things, as mentioned in the will: and he charged the payments for the above purposes, amounting to seventy pounds a year, on real estates in the county of York. Sir John Lewis left issue two daughters, his co-heirs, viz. Elizabeth, wife of Theophilus, Earl of Huntingdon, who left issue, George, Earl of Huntingdon and Lady Elizabeth Hastings; and Mary, the wife of Robert, Earl of Scarsdale, who died without issue, and whose interest in the real estates of Sir John Lewis, or great part thereof, vested in George, Lord Bingley, and Lady Harriet his wife, in her right. A hospital or almshouse was erected by the executors of Sir John Lewis, and the yearly sum of sixty pounds was charged by deed, one half on

the manor of Shadwell, belonging to the Earl of Huntingdon, and one half on the Manor House, in the parish of Allerton Bywater belonging to Lord Scarsdale. Lady Elizabeth Hastings so admirably superintended the affairs of this charity,* that

* Of this excellent lady it is requisite that a short memoir should be given in this place, that her character may be properly appreciated by our readers. Lady Eliz. Hastings was the daughter of Theophilus, Earl of Huntingdon, and was born April 19, 1682. Her mother was the daughter of Sir John Lewis, of Ledstone. The accession of a large fortune, after the death of her brother, George, Earl of Huntingdon, enabled her to afford an illustrious example of active goodness and benevolence. She fixed her principal residence at Ledstone House, where she became the patroness of merit, the benefactress of the indigent, and the intelligent friend and counsellor of the surrounding neighbourhood. Temperate, chaste, and simple, in her habits, she devoted her time, her fortune, and the powers of her understanding, which was of a high order, to the benefit and happiness of all around her. "Her cares," says her biographer, "extended even to the animal creation; while over her domestics she presided with the dispositions of a parent, providing for the improvement of their minds, the decency of their behaviour, and the propriety of their manners. She would have the skill and contrivance of every artificer used in her house, employed for the ease of her servants, and that they might suffer no inconvenience or hardship. Besides providing for the order, harmony, and peace of her family, she kept great elegance in and about her house, that her poor neighbours might not fall into idleness and poverty for want of employment; and while she thus tenderly regarded the poor, she would visit those in the higher ranks, lest they should accuse her of pride or superciliousness." Her system of benevolence was at once judicious and extensive. Her benefactions were not confined to the neighbourhood in which she lived; to many families, in various parts of the kingdom, she gave large annual allowances. To this may be added her munificence to her relations and friends, her remission of sums due to her in cases of distress or straitened circumstances, and the noble hospitality of her establishment. To one relation she allowed five hundred pounds annually, to another she presented a gift of three thousand pounds, and to a third three hundred guineas. She acted also with great liberality towards a young lady whose fortune had been injured in the South Sea scheme: yet the whole of her estates fell short of three thousand pounds a year. In the manors of Ledstone, Ledsham, Thorp Arch, and Collingham, she erected charity schools; and, for the support of them and other charities she gave, in her life-time, Collingham, Shadwell, and her estate at Burton Salmon. She also gave £1000 for building a new church at Leeds; but, that this donation might not hurt the mother church there, she afterwards offered a farm near Leeds, of £23 per annum, and capable of improvement, to be settled on the vicar and his successors, provided the town would do the like; which the corporation readily agreed to, and to her ladyship's benefaction added lands of the yearly value of £24, for the application of which they were to be entirely answerable to her kindred. This excellent lady also bequeathed at her death considerable sums for charitable and public uses; amongst which were five scholarships in Queen's college, Oxford, for students in divinity, of £28 a year each, to be enjoyed for five years, and, as the rents should rise, some of

a sum of £468 was saved, in consideration whereof an estate in Ryther, producing seventeen pounds per annum, was settled on the hospital, on conditions specified. In 1768, the property of the hospital was vested in new trustees, and by another deed dated in 1793, the legal interest in the property and estate was vested in Sir John Ramsden, Bart., the Earl of Lonsdale, Sir John Lowther, Bart., Sir John Beckett, Bart., and Christopher Nelson, Esq., as surviving trustees. The governors are the present proprietors of the manor of Ledstone, and the estate at Bardsey; but the management of the charity, and the appointment of the almspeople, has been left or confided to the rector of Ledsham for the time being. The hospital consists of eleven tenements, each consisting of two apartments, and a small garden. The present income amounts to about £140 per annum. The almspeople each receive 15s. a month, two cart loads of coals in the year, and a complete suit of clothing once in two years. The Ledsham schoolmaster receives two guineas a year for reading prayers twice a day on week days, and the treasurer has five guineas a year.

Besides the above charities, there are in the parish of Ledsham, two small annual *Doles*—a small sum called *Poor's Money*—and three charities called *Sellon's Charity, Shirtliffe's Benefaction,* and the *Charity for Widows of the Vicars of Ledsham.*

## CHARITIES IN THE PARISH OF CASTLEFORD.

A small sum is produced for the poor of Castleford, from a plot of ground left by Jeremiah Hudson, and called Castleford Ings. The interest of ten pounds, left by Widow Rawson, is also applied to the same object.

*Hudson's Estate,* for the poor in the township of Haughton, is under the management of the Rector of Castleford for the time being, as sole trustee, and produces about fourteen pounds per annum.

her scholars to be capable, in time, of having £60 per annum, for one or two years after the first term. She died Dec. 22, 1739. She was fond of her pen, and frequently employed herself in writing; but, previous to her death, destroyed the greater part of her papers. Her fortune, beauty, and amiable qualities, procured her many solicitations to change her state; but she preferred, in a single and independent life, to be mistress of her actions, and the disposition of her income.

## CHARITIES IN THE PARISH OF METHLEY.

About eight pounds five shillings per annum, are paid in this parish in doles, the interest of sixty-five pounds is given to the poor, but one hundred and twenty pounds given by Mrs. Smeaton and Mrs. Leech, for the education of eight poor children, was unfortunately lost, by being left in the hands of a person who became a bankrupt.

## CHARITIES IN THE PARISH OF COLLINGHAM.

The only charity in this parish is Queen Elizabeth's Dole, which consists of one pound six shillings and eight pence per annum.

## CHARITIES IN THE PARISH OF BERWICK-IN-ELMET.

*Riley's Charity* produces between fourteen and fifteen pounds a year, from lands let by the rector and churchwardens.

Three benefactions were left by persons whose names were Naute, Dineley, and Ingle, the produce of which is given to the poor.

There are three doles of no great consequence.

## CHARITIES IN THE PARISH OF WAKEFIELD.

The charitable institutions in the parish of Wakefield, are highly honourable to the liberality and zeal of the inhabitants. THE HOUSE OF RECOVERY, on Westgate Common, established in 1826, is an excellent institution. Its president, vice-president, treasurer, and secretary, are ladies; and its medical officers consist of two physicians, and two surgeons. The DISPENSARY, in Wood-Street, is under the care of two physicians, two surgeons, and an apothecary. THE INFANT'S FRIEND AND FEMALE CLOTHING SOCIETY, is highly useful, though its operations are somewhat circumscribed. THE BENEVOLENT SOCIETY is principally conducted by Wesleyans, and THE DORCAS SOCIETY is connected with Salem Chapel. THE LUNATIC ASYLUM, on East Moor, for the reception of paupers labouring under the deprivation of reason, is a very commodious building; its

exterior appearance renders it an ornament to the town, and its admirable management an honour to the riding. The establishment was opened on Nov. 23, 1818, and the premises are capable of accommodating two hundred and fifty patients. Numerous cures have been effected under the able superintendence of its medical director, and many of the unhappy patients have been restored to social and domestic happiness.

In order to furnish some estimate of the numerous benefactions which have been given to different charitable objects, in the town of Wakefield, we shall present to our readers, the following statement.

To THE CHURCH, the following benefactions have been given. Mr. Richard Wilson gave to the vicar and reader, per annum, £2 12s. 5d.; Mr. Edward Watkinson gave for the use of a preaching minister in the church, £100; Mr. William Dennison gave to the vicar and his successors for ever, a moiety of the Cliff Field Tithe, to the value of £6 per annum.

To THE POOR and other parishioners, the following benefactions have been made. Mr. Cotton Horne, built an almshouse for ten poor men, and ten poor women, and gave for their maintenance, per annum, £54 7s.; Lady Bowles gave £500. The following smaller benefactions have also been made, the value of all is annual:—Dr. Knowles £3, Mr. Cave £5, Doctor Lister 6s. 8d., Mr. Blyth £12, Mr. Savile £6, Mr. Daniel Oley £1 10s., Mr. Thompson £2, Mr. Leybourn £1, Mr. R. Wilson £1 6s. 2½d., Mr. Bunney 19s. 6d., Mr. Sproxton and Mr. Lowden £6 15s., Mr. Pymond £5, Mr. Baites £8 15s., Lady Hutchinson £8, Mr. W. Dennison £4, Mr. Richard Norfolk 10s., Mr. Wharton £20, Mr. Ryley £20, Mr. Thomas Binns £10, Mr. Thomas Horsfield £20, Mr. Tobit Sill £30, Mr. William Haward £30, Mr. Sugden, of Beverley, £5, Mr. Zachariah Moore £20, Mr. Thomas Harrison £10, Mr. John Kirk £20, Mrs. Frances Burdett £20, R. Taylor, Esq. £13 1s. 6d., Mr. John Foster £2 10s., Mr. Thomas Pease £1 12s. 6d. The charitable donations in the town of Wakefield are, in fact, immensely valuable, it is impossible in this limited work to specify them particularly, but their annual produce is more than one thousand pounds. They are under the direction of fourteen trustees, called governors; they are applied to the maintenance of a certain number of students, at the two universities, to the apprenticing of poor boys to different trades, to the support of aged and infirm per-

sons, and to other charitable purposes, according to the direction of the donors.

The Charity School is one of the best institutions in the county, and one hundred and six poor boys and girls, of Wakefield, are clothed and educated within its walls.

It is a matter of regret to us, that the commissioners on public charities, had not published their report relative to Wakefield, when this work was sent to the press.

## CHARITIES IN THE PARISH OF EAST ARDSLEY.

*Lee's Charity* consists of a sum of money left by Thomas Lee, in 1688, for the use of the poor.

*The Poor's Estate* consists of three small cottages and a croft.

## CHARITIES IN THE PARISH OF WEST ARDSLEY.

*Greenwood's Hospital* consists of an almshouse for the use of three poor women, in the parish of Woodkirk or East Ardsley. Richard Greenwood left the endowment in 1593.

*William Naylor* left an additional endowment to the same charity in 1620.

*Taylor's Charity* is a small annual sum for the distribution of bread among the poor.

*Scholefield's Charity* is a limited sum, disposed of annually for the education of poor children.

Thus far this inquiry into the charities has been directed by the reports of the Parliamentary Commissioners, but here their labours so far as publication is concerned, terminated. The remaining charities of the district are neither numerous nor important.*

At DEWSBURY, WHEELWIGHT's Charity for the education of boys and girls is an excellent institution, which has been productive of very considerable good. The *Dewsbury Charity School* is also well conducted.

At BRADFORD, the Charities are numerous and well supported, but little more than the names can be given. The *Dispensary*

* In the appendix will be found a detailed account of the charities in Bradford and its neighbourhood, which could not be completed by the individual employed to investigate them at this period of the work.

in Darley-Street, is under the direction of two physicians, and three surgeons; a house apothecary resides on the premises. The *Lying-In and Gruel Charity*, the *Aged and Infirm Fund*, the *Benevolent or Strangers' Friend Society*, and the *Bradford Female Friendly Society*, are all admirable institutions, and there is perhaps no town in which more of the wealth of the inhabitants flows into the channels of piety and benevolence.

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## MEMOIRS OF JOHN HARRISON.

We cannot more appropriately conclude this chapter, than by giving a detailed account of that distinguished man, whose name has been so frequently repeated in the preceding pages, and who deserves to be held in everlasting remembrance, for his extensive charities, and his moral worth.

The descent of Harrison was respectable; his father, John Harrison, was a merchant in Leeds, and his mother, Grace, was the daughter of William Kitchingman, Esq. and Mary, daughter of the Rev. Mark Millbank, rector of Marsden. He had two sisters, Grace and Edith, of whom we shall presently speak.

JOHN HARRISON was born in the reign of Queen Elizabeth, A. D. 1579, in the house then called Pawdmire Hall, in Leeds; and soon after his birth, he was taken to reside in the house of his uncle, John Kitchingman, of Chapel-Allerton. There Harrison was retained for the period of ten years, and there he began to display the dawn of those virtues which subsequently rendered him so illustrious. It seems that the spirit of generosity which afterwards directed every action of his life, began to influence him in the earliest period of childhood. An instance of his early benevolence is still preserved. In the seventh year of his age, as he passed through the village of Chapel-Allerton, he saw a poor boy without coat or shoes, and with all the other indications of extreme poverty and want; Harrison looked at the boy, his compassion was immediately excited, and in defiance of appearance, and perhaps of prudence, he took off his own coat, and threw it over the shoulders of the boy. No other incidents are preserved of his early years, although sufficient evidence remains, that, like his divine Exemplar, as he grew in stature, he grew in favour both with God and man.

Exalted benevolence is almost always connected with fervent

piety, and Harrison was an exemplification of the general rule. It appears that from a child he was remarkable for his reverential attachment to divine things, and that he was consequently preserved from all those vices and follies, which so frequently bring young persons into guilt or contempt. Like the celebrated Howard of after times, the warmth of his benevolence was sustained by the flame of pure and undefiled religion.

In the twenty-fourth year of his age Harrison entered the matrimonial state. His lady was the daughter of Henry Marton, Esq., merchant, of Leeds. Of the personal and mental endowments of his lady, no record remains. The parties never had children.

When Harrison attained to man's estate, and by the possession of a plentiful fortune was enabled to pursue, without restriction, the bent of his inclinations, he soon demonstrated a philanthropy which has never been equalled, and probably never will be, in the West Riding of Yorkshire.

In the Lowerhead-Row stood a large, and at that period of time no doubt esteemed an excellent mansion, Rockley Hall—so called as having been the property and the residence of the ancient family of the same name. This capital messuage, with a considerable estate in land, Harrison bought of Mr. Falkingham. When he entered into the possession of the hall, he devoted a part of it to the purposes of humanity. The two largest and most convenient rooms he set apart from his domestics and the rest of his family, and occupied them as repositories of provisions and clothing for the use of the poor. In fact, as will soon be seen, he devoted the rents of the whole estate to pious uses, in combination with the education and support of the children of his two sisters.

The wealth and importance of this great benefactor seem to have increased; and when the first charter of incorporation was given to the town of Leeds by Charles I., in 1621, Harrison was appointed mayor as the deputy of Sir John Savile, one of the great patrons of the town, who, for some unknown reason, either was unable or unwilling to discharge the functions of the office. Such was the esteem in which he was held by the inhabitants, that twice after the institution of the charter, he filled the office of mayor, no positive information remains of the manner in which he discharged the functions of his office, but it may be supposed from his general character that he was distinguished in his public capacity by the strictest impartiality and justice.

It was while he was the second time mayor, that he determined to build a new church in the town of Leeds. It seems that the old church was frequently most inconveniently crowded; and that about the commencement of the seventeenth century it had one of the greatest congregations and assemblies of communicants in the north of England. Harrison, who was equally distinguished by his attachment to episcopacy and royalty, determined to obviate this evil, and St. John's church was the result of his resolution. Of that edifice we have already spoken, and we shall not therefore enlarge upon the subject.

Of the endowment of the free school and of the charity school we have already spoken, (see p. 87, vol. ii,) and a list of the other benefactions has been given in an extract from the benefactor's will.

There can be little doubt that about the same period, Harrison built that house in Briggate, the site of which is at present occupied by the Leeds Mercury offices, and of which Thoresby said, "over and against the east end of the Bar-lane, is a good old fashioned house, with a quadrangular court in the midst—it was built by Mr. John Harrison, and has one thing very peculiar in it, viz. holes or passages cut in the doors and ceilings for the free passage of cats; for which animals he seems to have had as great an affection as another eminent benefactor had, viz. Sir Richard Whittington."—There can be little doubt that this tradition was generally believed in Thoresby's time; and it is very likely that Harrison, being left without children, might be very eccentric in his habits, but the whole story is said to have been a fabrication by which the worthy author of the Ducatus was imposed upon, and which he has with characteristic credulity recorded.

To the loyalty of this distinguished man the writer has already alluded,—that loyalty, in the desperate struggle between the King and Parliament, was fearlessly and prominently displayed, and was the means of entailing upon him considerable odium and suffering. Of this loyalty the following remarkable instance is recorded. When Charles I. had thrown himself into the hands of the Scots, and when the perfidious men who had determined to betray him, were taking him as a prisoner through the town of Leeds, Mr. Harrison went to the Red Hall, where the king was lodged, and intreated permission from the guards to present his majesty with a tankard of excellent ale, which he brought in his hand; the guards admitted him for the purpose, but when

the king raised the cover, he found the tankard, instead of ale, filled with gold pieces, which he immediately concealed about his person, and dismissed his loyal subject as though he had merely drained the tankard of its beverage.

It was not, of course, to be expected, that in such times as these, such loyalty could be displayed without being visited by the successful party with their vengeance. He was consequently oppressed by the sequestrators, and he soon felt the serious consequences of their confiscations in his estate. Of Harrison's conduct at this period, an historian, occasionally quoted in this work, says, "During this unhappy period, he remonstrated, he complained, he defended himself with vigour against the prevailing iniquity of the times, but in vain. Those who eat his own bread, the minister of the church, and the master of the school which he had endowed, appear to have forsaken him; they swam with the stream of the times, when gratitude, if not dangerous, would at least have been unpopular. These men however he did not fail to remind of their obligations in a lofty and rather sarcastic strain which a sense of ill requited bounty is too apt to prompt." The extent of this ingratitude and the effect it had upon Mr. Harrison's feelings, may be estimated by the following extract of a letter to Mr. Todd, the incumbent of St. John's. "The time was, when you called me patron, and remembered me in your prayers, public and private, but now patrons are out of date, and so may churches be tithe barns. To pray for any in public is popish and prelatic; the time was when I suffered for you under the royal party more than you will suffer for me under the parliament, but (oh! the times) my suffering for you is made the apology to deter you from so much as visiting me, being under the hatches, a poor conclusion grounded on weak premises; but the time was, when all I could do for you was too little, but now the least done for me is too much." Dr. Whitaker, upon this melancholy part of Harrison's life, says, "It must be remembered that Mr. Harrison had laid out, according to his own statement, at least six thousand pounds upon the new church, the school, and other buildings, appropriated to public and charitable uses. His landed estate was no more than one hundred and eighty-seven pounds per annum, which was destined, after his disease, to be applied in the same manner; but at that period, his good works were miscalled superstition, and himself, in the language of the prevailing party, "a merit-monger;" and on misinformation of having sent two horses to the king, which had really been taken

from him by Sir William Savile, he was condemned to suffer a sequestration of the poor pittance which he had reserved for the support of his old age." It would not be interesting nor useful to the reader to recite all the correspondence which took place between Harrison and judge Thorpe, upon the fine which he was thus condemned to pay. The following letter, however, presents too pathetic a picture of suffering and neglected old age, not to be inserted in our narrative.

"My Lord,

"It had been no more my duty to have waited upon your lordship in person, but God the giver of health and strength hath otherwise determined. I am upon the point of seventy-two years of age, and therewith weakened with so many infirmities, as I am indeed bed-rid, and have been little better this twelve years.

"I therefore humbly crave pardon for this boldness, that instead of speaking I am forced to present my thoughts in writing. My lord, I need not mention any thing touching the matter of my cause depending you, and the rest of the barons. I only desire (as much as may be) to satisfie your lordship for the truth of my answer, I profess sincerely that myself and partner sent only two horses, and no more; the first about June, 1642, which horse was sent to be viewed only, but was stayed by Sir John Goodrick, and forthwith by me recalled from him by strong hand, as appeared to your lordship by his own letter upon first hearing. The other was sent about eighteen months after, upon the cruel threatenings of Sir William Savile, and the rest, for so recalling the former horse, and it is well known I withstood the sending the latter till a major, a captain of a squadron of soldiers, were sent to my bedside to seize upon my person, (then sick) and likewise upon my estate. Now how far this was from voluntary sending the horse, I leave to your lordship's censure, seeing no greater force could have been shewed to a weak man, (his life spared) as I conceive. And with what bitterness I have been since prosecuted by some clothiers averse to our government, I need not relate. My lord, this tedious cause is with much toil and charge brought to that period, that it is almost, if not altogether (as I suppose) in your lordship's power to ease my mallady which hath distracted a crazy person, both in body and mind, by your assent to the order. I have always hitherto been informed of your favourable opinion of me, if any subtil body have either diminished it, or taken it off, the Lord forgive him, I am sure he will not appear openly before your lordship,

against me. My lord, it is not the money I pay for composition (if found) which troubles me, the thing that grieveth me is, that I must be forced against my will to sell and so part with that for one publick good, which I intended as a free-will offering to God and my country, for another publick good. But to trouble your lordship further, my partner being better friended, was never so much as questioned. And it may be thought fitting by adversaries, that I should (whether right or wrong) suffer for both, which if so, I must beg to conclude with the saying of a royal queen, viz. If I perish, I perish, so if I must sell my father's inheritance, I must sell it. Fiat voluntas Dei.

"My lord, I am, your lordship's servant,

"J. HARRISON."

Notwithstanding all his humiliations and sufferings, the spirit of Harrison seems to have been occasionally so exasperated as to have induced him to commit actions inconsistent with his character and name. Among other circumstances which might be adduced, the following letter is a curious demonstration of this. A person whose name was Roger Portington, and who dated his letter May 13, 1652, writes to Mr. Harrison in the following strain:—"The extent you have had upon the lands at Leedes, makes a very great rumor throughout the country; your rigorous proceeding troubles mee nothing soe much as your unseemely and uncivile language against mee almost to every one who comes to see you; I denye not one farthing that's due to you. The heavie pressures that I have groaned under, had they been laid upon you, would have made you in my condition. My mother Hopton, that was knowes there is a great deal of money owing me, &c. If you please to make a search you'll find a statute acknowledged by me of all the landes I have to Mr. Richardes of London, before any judgement obtained by you against me. Though I should loose my life, I cannot paye you. You may use your pleasure and show your utmost extremitie against me. I hope to live in despight of all my enemies." Allowances are to be made for the disposition on the part of Harrison which this letter supposes, on account of his age, his sufferings, and his injuries.

The last days of this great benefactor were not only beclouded with external calamity, but were connected with great bodily debility and pain. Anguish of mind, and loss of fortune, were aggravated by sickness and weakness; and prior to his death, he was confined more than twenty months to his bed. Of his temper

of mind in his last illness the author is happy in being able to present such an exhibition as that embodied in the prayer, inserted in the note.* His descendants still have proofs that he endured his last illness with christian fortitude and resignation to the divine will. He died Oct. 29, 1652, aged seventy-seven years, and was

* The prayer of Mr. Harrison, dedicated to his amanuensis before he died:—"O thou that art the Father of all mercies, and God of all comfort, I confess that in regard of the deadness of my heart and dulness of my affections, I am not able to express myself in prayer unto Thee in that manner and form that thou requirest; and therefore I beseech thee dictate unto me such gracious words and matter as may become a poor penitent worm to so glorious a Majesty. Dear Lord, I humbly pray thee, let this affliction which at this time thou hast laid upon me, be so sanctified unto me, as that it may bring forth the quiet fruits of righteousness, increase in me a lively faith, godly sorrow, hearty repentance, and true humiliation of spirit. Let my eyes gush out with tears like a fountain, and cause me to mourn as thy people mourned for Josiah at Hadad Rimmon; and let my heart melt into drops of blood for sorrow that I should grieve so good a God by my many and crying sins; for future prevention thereof, I beseech thee open my dim eyes, that I may more clearly see the vileness and vanity of sin and the vain pleasure thereof, and give me a soft and tender heart, to loath them and fly from them as from a serpent. Holy God, I acknowledge with the prodigal, I have sinned against heaven and before thee, and have often turned thy grace into wantonness. I have broken many of thy commandments over and over, running headlong into sin as the horse into battle; not considering my latter end, and I have heretofore spent too much precious time in riot, and pleasure, and vanity; every part and faculty of soul and body having been ready to rebel against their Lord and Maker, nay, alas! Lord, as my sins of commission were not sufficient to convince me, I have added to them sins of omission, for I have rested too much upon the base and outward performance of holy duties, by reason whereof I have not sanctified thy Sabbath, nor reverenced thy sanctuary, nor have been attentive to thine ordinances therein with such zeal and fervency as I ought, the wanderings of my eyes have obstructed the hearing of mine ears, so that many times, when thou hast knocked at the door of my heart by thy Holy Spirit, I have not opened unto thee; I have not visited the fatherless and widow in their distresses, nor duly considered the affliction of Joseph (that is my brethren) as I should. I have not been so diligent in observing of family duties, nor in performing those vows I formerly made unto thee as thou requirest—I have not broken off my sins by righteousness, nor laid open any transgressions before thee with such sorrow of heart as becomes me, I have not kept from mine iniquity, nor been so fervent in prayer as was requisite, so that I cannot but acknowledge I neither deserve favour nor pity at thy hands, but justly deserve to be excluded from thy presence for ever. Yet knowing thee to be a God of infinite mercy and goodness, whose promises to contrite sinners are yea and amen.

"I am encouraged to fly to thee, whom I have thus grievously offended, for cure of those and all other, my spiritual maladies, humbly beseeching thee, upon the bended knees of my soul, to pardon and forgive me all my sins in Jesus Christ my surety, who satisfied thy justice, for the same to the utmost farthing. O be not rigid with a poor sinner, but wash my scarlet soul in the blood of that immaculate

interred in his own orchard, on the 8th of November following, which occupied the site of the present Free Market; but having decreed in his will that the proprety in Briggate should be sold, the descendants of his two sisters caused him to be taken up and to be interred in St. John's Church, A. D. 1658. His epitaph upon his tomb has already been presented to our readers.

It has been generally supposed that Harrison died in poverty. That his estate was materially diminished by the sequestrations alluded to in the preceding pages, is evident; but the assertion

Lamb, and it will become white as wool; cleanse me from my secret faults, and let not my presumptuous sins have dominion over me; forgive thee my youth, middle age, and old age, together with my other many sins. Create in me a clean heart, and make me in every thing such an one as thou wouldest have me to be, that so thou mayest delight to do me good, and suffer me not to displease thee any more for the time to come; subdue in me that bitter root of original sin, and strengthen my faith in the inner man, that thereby I may quench all the fiery darts of Satan and his instrument, let me not doubt or despair of thy goodness towards me, but enable me to trust thee though thou shouldest kill me. Give me an heart wholly to cast myself into the arms of mercy who only art the Lord, and then to do to me what may seem good in thine eyes; hide not thy face from me in my misery, nor leave me to myself in my distress, for I cannot stand one moment without thy gracious assistance; let my sins grieve me infinitely more than my sufferings; and when they do oppress me, let the remembrance of my Saviour's wounds support me. Correct me not in fury, nor chastise me in displeasure. If it may stand good with thy pleasure mitigate the violence of diseases; if otherwise, thy holy will be done, only I intreat thee give me strength, patience, and perseverance to bear them and what else thou shalt please to lay upon me without repining, preserving my head from such distemper as may cause me to offend thee or men with my tongue; let me not deserve to be dissolate till thou be pleased to take me hence in peace, and in the interim cause me to wait the days of my appointed time with patience till my change come. And I do also further entreat thee in these ambitious times to endow me from above with the lowly grace of self-denial, that I be not lifted up for any worldly prospects above that which is meet. And though I have professed to abhor in my heart and soul that popish sin of superstitious merit, yet some of my enemies give out I builded thee an house for that end, Lord forgive the inventors and broachers of that injurious scandal as also the founder of the oratory for the undertaking so unusual (though needful) a work, being a weak sinful unworthy man.

"And, lastly, though by reason of my many sins and abberrations, I be unworthy to beg any thing at thy hand, yet I implore thee in all meekness of spirit to accompany with thy blessing the preaching of thy word and administration of thy sacraments, together with such ordinances and services as hereafter shall be performed therein according to the prescript of thy word, and grant that Archippus, minister, and Epaphras his fellow servant and successors, may take heed to their ministry, that they fulfil it sincerely, not by maintaining unwarrantable opinions, tending to faction, nor loving pre-eminence like Diotrephes, but by teaching the truth in purity of spirit, with all humility, like the great Doctor of the Gentiles.

that he was in indigent circumstances at the time of his dissolution is positively contradicted by the fact, that sums of money have been periodically distributed to his necessitous relatives to the present day.

In St. John's Church, in the Free School, in the Charity School, in the Pious Use property, he has left noble monuments to his memory.

The charitable disposition of Harrison, was displayed by some of his descendants. His nephew, Mr. Henry Robinson, deserves particularly to be mentioned. To this gentleman we have already alluded as the founder of Trinity Church. In that church is the following tablet:

A
Schedule of
Mr. Robinson's
Publick Charities
To
The Endowment of this Chapel, Lands in Value, £2000.
To procure the Bounty of Q. Anne for,

| | | | | | |
|---|---|---|---|---|---|
| Bingley Vic..... | 100 | Rect. of Hawnby.... | 200 | Bramley C..... | 200 |
| Wighill V. ..... | 100 | Dronfield V..... | 200 | Honley C..... | 50 |
| Giggleswick V..... | 100 | Tadcaster V..... | 200 | Lightcliff C..... | 50 |
| Ossett Chap..... | 200 | Chapel Allerton C. .. | 100 | Deanhead C..... | 50 |
| Hedingley C..... | 100 | St. Saviour York V... | 200 | Flockton C..... | 50 |
| Holmfirth C. ..... | 100 | Holbeck C. Lands.... | 250 | Sandal V. ..... | 50 |
| Horbury C. ..... | 200 | Thorp Arch V..... | 200 | Beeston C. ..... | 40 |

To the Charity Schools of
Leeds during Life, 255. Rotherham, 100. Kirkburton, 100.
Left by Will to
Leeds Charity School, 200. The Society for propg. the Gospel, 200.
Go and do Thou likewise.

"And now, O Lord, I cannot but return unto thee all thankfulness for the blessings, spiritual and temporal; amongst others, for creating me a reasonable creature, and not a venomous serpent, initiating me by baptism, and nourishing me by the eucharist in a christian church, I believe inferior to none upon earth, for not diminishing my ordinary, but affording me a competency of food and raiment for my livelihood, without being burthensome to any; for preserving me to this present time from all bodily and ghostly enemies; for correcting me with chastisement, sending a son, not a slave or a bastard; for sending me many refreshments and sweet intermissions of pain and anguish in this my sickness; for giving me a penitent heart, unfeignedly desirous to be reconciled unto thee, and truely humbled for my sins, committed against thee; for opening my eyes and heart in some reasonable measure to see and detest the venomous nature and filthiness of sin, and the other fading delights thereof; for sending me patience and inward comfort in the height of my extremity; for causing me to hear a word behind me, saying, return thou Shealamite, return, when I had so long wandered from thee that I had wholly lost myself in the wilderness of sin; for renewing the inner man in me by thy good

# BOOK V.

## COMMERCIAL HISTORY.

We have already stated, that there is a most marked distinction in the character and habits of the people of the district to which this work is devoted. If a line of demarcation be drawn along the road from Otley to Leeds, and from Leeds to Wakefield, to the west of the line, the majority of the population is employed in manufacture, and the smoke of countless mills ascends to the skies—to the east of the line, scarcely a single manufactory is to be found, and the people are devoted to agricultural operations and pursuits. The manufactures of the district are inestimably valuable—they in fact give to it all its influence, they constitute the source of its riches, they have covered it with its cultivation and abundance, they have expanded the magnitude of its towns and filled its villages with occupation and comparative opulence, they have stimulated the genius, the enterprise, and the industry of its inhabitants, and have elevated them to their present preeminence in the British empire. To describe at length the history, and to enter fully into the investigation of the progress of these manufactures, would require a series of volumes, rather than a portion of this work. All that can however be accomplished in our limits, we shall endeavour to perform, by combining as many facts, and by presenting as few observations as possible.

### THE WOOLLEN MANUFACTURE.

This great manufacture, which extends its ramifications to the most distant extremities of the empire, and the remotest regions of the world, is principally concentrated in Leeds and its vicinity, and affords employment, immediately or remotely, in

daily, more or less; for assisting me by thy good spirit in the exercise of hearing, reading and meditating on thy word; for hitherto giving me patience to undergo this affliction; for continuing me in my senses entirely thus long; for preserving my skin to cover every part of my whole body, (having twenty months been bed-rid); for inclining my heart to forgive my enemies; for giving me a long and I hope a gracious time of repentance. Lord, I beseech thee grant these, my poor petitions, and pardon the imperfections of my confessions, and thankfulness, and accept them in Jesus Christ, to whom with thee and thy good spirit be all praise for ever. Amen."

this district alone, to nearly two hundred thousand persons. We shall proceed to enumerate specific facts relative to this manufacture from the earliest known period of its history to the present time; and most of the events we shall record, will require little illustration of our own.

The woollen manufacture of Flanders and the Netherlands, is, with convincing appearance of accuracy, stated to have commenced about A.D. 960. Prior to this period, there were scarcely any mercantile men in all Europe, except a few in the opulent republics of Italy, who traded with the Indian caravans of the Levant. The Flemings were the first who successfully cultivated the art of weaving; and they soon found themselves able, not only to produce cloth enough for their own consumption, but also to export their commodities into France. Baldwin III., earl of Flanders, perceived the immense advantages which would result to his subjects from this manufacture; and he cherished it with laudable liberality, by establishing a number of annual fairs in his dominions, and by instituting markets on fixed days in the week, where the merchants could exchange their commodities—the scarcity of money being such, as to preclude the possibility of buying and selling.

The woollen manufacture, or rather *some* woollen manufacture, was introduced into England by the Romans; and Camden expressly informs us, that in the city of Winchester, the Roman emperors had their imperial weaving houses for cloths of both woollen and linen for the emperor and the army; there can be no doubt also that after the departure of the Romans from the shores of Britain, the art was still preserved, though most probably in the rudest and most barbarous state.

No notice of this manufacture during the Saxon times demands our attention.

In the eleventh century, there seems to have been a considerable revival of the manufacture. The Lord Chief Justice Hale, in referring to the early guilds or incorporations, says, "It appears very plainly by those ancient guilds, which were erected in England for the woollen manufacture, as at Lincoln, York, Oxford, and divers other cities, that in the time of Henry II. and Richard I. this kingdom greatly flourished in that art. But by the troublesome wars in the reigns of King John and Henry III., and also in the times of Edward I. and Edward II., this manufacture was wholly lost, and all our trade ran out in wools, woolfels, and leather, carried out in specie, and that manufacture

in those war-like times had its course in France, the Netherlands, and the Hanse Towns." *York* then had a portion of this manufacture, whatever it might be. Nothing of the kind, however, could have been carried on in our district, which was peopled by a race of serfs and villanes; and even the burgesses of Leeds, under the fostering care of the Paganels, and carrying on a rude navigation on the Aire, most likely confined their trade to the mere transit of the produce of the soil. The exception must in every case be made, that each family fabricated the coarse and homely cloth, which constituted one of the articles of their dress. The barons and the higher classes of the inhabitants derived what woollen cloth they wore, either from Flanders or from London, where there was a guild or a fraternity of weavers so early as the reign of Henry II. It is a curious fact, which may be mentioned in proceeding, that in the charter which Henry III. was compelled to swear in the ninth year of his reign, A.D. 1225, there was the following article: "That there be one breadth of dyed cloth, russets, and haberjects, that is to say, two yards within the lists." Now that this article referred to cloth made in England, is rendered certain by the fact, that neither in the Magna Charta, nor in the act of Parliament in 1328, is any statement made relative to foreign or imported cloth. Selden has furnished us with a proof that broad cloth was made in England in the reign of Richard I., for he has presented us with the following enactment of that monarch. "Woollen cloth, wherever it be made, shall be all of one breadth, viz. of two ells within the lists, and of the same goodness in the middle as on the edges." That the manufacture alluded to, was carried on in England, is evident; for it is preposterous to suppose that an English monarch could on any account have interfered with the manner in which the inhabitants of foreign nations were to make their cloth. Anderson states, that "the Weavers' Company of London was instituted before corporations, in the legal and modern sense of the word, existed," and he refers to "a charter issued about the middle of the reign of Henry II. granting a guild to the weavers of London with all the freedom and customs they had enjoyed in the reign of his grandfather, Henry I., yielding yearly to him for the same two marks of gold." A fact is mentioned by Stowe, of the early stage of the woollen manufacture, which will be highly interesting to the commercial reader. That historian quotes a charter of the same monarch, importing, that if any cloth were to be found made of Spanish wool, mixed with English

wool, the mayor of London should see it burnt. This at once shews that Spanish wool was employed in the manufacture at this early period, and it also affords a specimen of the usual character of royal protection of trade.

We pass over the period antecedent to the reign of Edward III., remarking that in that of Edward I. in 1285, a staple of wool, &c. was settled at Boston, in Lincolnshire, that the Hanseatic merchants established their guild in that town, and that the tax of a mark was laid on every sack of wool exported, and a mark on every three hundred skins.

The reign of King Edward III. is the most important period in the history of the woollen manufacture, and in fact may be assigned as the date, if not of its commencement, of its establishment and improvement.

In 1328 the office of AULNEGER was appointed by act of parliament. The principal duty of this officer was to examine and to measure both the English and foreign cloth. The act is intitled, "The Measure and Assize of Cloths of Ray and Colour, whereby is directed the length and breadth of those two sorts of cloths, and that the king's aulneger shall measure them, and they shall be forfeited to the king if they be short of the following lengths and breadths, viz. I. the Cloths of Ray, (i. e. not coloured,) were to be twenty-eight yards in length and six quarters broad. II. The coloured cloths were to be twenty-six yards long and six and a half wide."

This wise and politic monarch was fully aware of the mighty advantages which would accrue to his kingdom, by the permanent establishment of an extensive woollen manufacture. He easily perceived how it was that the provinces of Flanders and Brabant, so diminutive in magnitude, and so destitute of extraordinary sources of native riches, became the emporia of opulence, and exerted a commanding influence among the nations of Europe. He saw that they were principally indebted for their affluence to their manufactures, that the materials of those manufactures were derived from his own kingdom, and that if he could only induce their artisans to settle in England, his own subjects would realize all the benefits which foreigners had already obtained. The first instance of any such attempt to persuade the weavers of Flanders to settle in England, took place in 1331. The king issued "A letter of protection to John Kemp of Flanders, a woollen cloth weaver, coming over to exercise his trade in England, and to teach such of the people as are inclined to learn it, the king thereby taking

the said Kemp, with all his servants, apprentices, goods, and chattels, into his royal protection—and promising the same to all others of his occupation; as also to dyers and fullers who shall incline to come and to settle in England." The effect of this wise protection, and of the measure with which it was connected, was soon displayed. Seventy families of Walloons migrated to England, and settled in this country with their families; and the arbitrary proceedings of the sovereign of their country, induced many other Flemish cloth makers to follow their example.

THE ESTABLISHMENT OF THE WOOLLEN MANUFACTURE IN THE COUNTY OF YORK, is to assigned to this period and to these proceedings. The king granted his protection to two Brabant weavers to settle in York, and to carry on their trade in that city. The names of these artisans were William of Brabant and Hanckeinus of Brabant; from the latter it is supposed that the name *Hank* was derived, which is given to this day to skeins of worsted and other thread.

The king soon afterwards entered upon a still more decisive measure. In the eleventh year of his reign, he summoned a parliament, in which it was enacted, "That no English wool should be exported until it was otherwise ordained, and that all clothworkers should be received from any foreign parts, and fit places should be assigned them with divers privileges;" a sufficient allowance was also made to them from the royal treasury until they obtained the means of procuring their own livelihood. By another act passed in the same parliament it was determined, "That no foreign cloth should be imported upon pain of forfeiture, or other punishment." But the king soon found it to be impossible to maintain his statute against the exportation of wool, two hundred years elapsed before this decisive step could be taken without ruinous consequences to the trade of the empire, nor could Edward afford to lose that duty upon exported wool and woolfels, which long continued to be the most productive branch of the royal revenue. The description of the celebrated Pensionary de Witt, of the state of England prior to the reign of Edward III. is too striking not to be quoted. "Before the tumults had removed the weaving trade to England, the Netherlands could deal well enough with that kingdom, the English being only shepherds and wool merchants, and their king received few other

imposts but from wool exported, no less depending upon the Netherlands than the weavers (in that country) upon them."* It will not be useless in this place to mention the derivation of a word which is commonly adopted with reference to fixed manufactures, and which originated in the transactions of Edward III. with the wool trade. The word staple, in the civil law Latin style of that period was Stabile Emporium, i. e. a fixed mart for the importing of merchandize, and from this the word itself, used with some little orthographical variations all over Europe, had its origin.

The reign of Edward III. was not only the era of the commencement of the Woollen Manufactures of Yorkshire, but also of those of the West of England. According to Rymer,† several

* The following observations of Anderson on the measures of Edward III. as to the Woollen Cloth Manufacture, will be interesting to the historical as well as the commercial reader. "There were, however, some other favourable circumstances, which, about this time, contributed not a little to set forward our infant woollen manufacture; such as the restrictive by-laws of the Halls of the manufacturing cities of the Netherlands, already mentioned under the year 1301, and the laying of imposts on the manufacture: Moreover, a great tumult of the weavers and their adherents, at the vast manufacturing city of Louvain, (wherein several of the magistrates were killed) having obliged the offenders to make their escape, they took shelter in England, and thereby were instrumental in forwarding their art of drapery in it. The frequent letters of licence and protection granted by king Edward III. for weavers, and other workmen relating to the woollen manufacture from the Netherlands, to settle in England, being probably the consequence of those tumults and discontents in the towns of Flanders and Barbant; which also occasioned many of them to settle in Holland, 'whither (says Pensionary De Witt) many of the Flemish and Brabant manufactures removed soon after the year 1300, whereby the Hollanders towns increased in greatness and number.' We see also, in the fourth volume, fol. 751, of the Fœdera, codem anno 1337, King Edward III's. protection to fifteen workers in wool and cloth, therein named, with their families and servants, coming from Zealand to settle, and to carry on their trade in England. Yet, to confirm our above-named conjecture, that King Edward's resentment against the Earl of Flanders was one great means of his so strictly prohibiting the exportation of our wool, we see, this very year 1337, (in vol. iv. fol. 757, of the Fœdera) the Duke of Brabant, that king's ally, again taking so far advantage of that resentment, as to obtain 'for his towns of Louvain, Brussels, Antwerp, Boisleduc, Malines, Tirlemont, Breda, Bergenopzomme, Arschot, &c. and also for the other smaller towns having privileges, freely to resort to England to buy wool: But then every such town shall buy no more at any one time than they can work up in six months space, to be certified by letters from the duke, and also by the oaths of two of their burghers; and that the said wool shall be worked up no where but in Brabant.'"

† Fœd. V. 134.

citizens of Bristol, in 1339, set up looms for the weaving of woollen cloth in conformity with the act of parliament already alluded to; their example was soon followed by the inhabitants of the neighbouring towns; and the manufacture has existed and sometimes flourished in Somersetshire, Gloucestershire, and Wiltshire to the present day.*

The rapid progress of this inestimable manufacture in England in the reign of Edward III. is demonstrated by two memorable circumstances. The first is the fact, that various descriptions of cloth, of English manufacture, were actually exported. This is proved by a petition, presented in 1347, for the repeal of the duty on cloth exported, that duty being fourteen pence upon every piece of cloth taken abroad by English merchants, and twenty-one pence upon every piece exported by strangers. The second circumstance is THE PRODUCTION OF WORSTED GOODS, for in 1348 the worsted manufacturers of Norwich petitioned the king to revoke his patent to an aulneger of worsted in that city and county; and that they might have a grant of the same in his stead. The petition was granted.

The first tax upon woollen cloth made in England, was imposed in 1353, and amounted to four-pence per cloth, besides the fee of the aulneger.

In reign of Richard II. the woollen manufacture was vigorously and successfully carried on at Kendal, and in the county of Westmoreland. The Kendal cloth is mentioned in an act of parliament of the 13th Richard II. as not subject to the statute of assize of lengths and breadths. These cloths were called Kendal cottons; a name which had no reference to the manufacture of cottons properly so called, which was not carried on in England until two centuries and a half afterwards. The coarse cloth of Westmoreland at this period was called Cogg ware. Long after this, the Kendal cloth, buckram, or green druggets, formed the common material of the dress of the people in London and other towns.†

* The value of wool at this period may be estimated from the following fact. Edward on his return from Flanders, A. D. 1340, had 30,000 sacks of wool granted him by parliament; each sack contained 464 pounds weight, and was worth from six pounds to five pounds, and four marks per sack. He also received a duty of forty shillings upon each sack. Two years afterwards the value of a sack of wool was eight pounds.

† Kendal, owing to its superiority in the art of dyeing, or its priority in the

The first place in the West Riding of Yorkshire, in which this manufacture began extensively to prevail, was at Halifax, about the termination of the fourteenth and the commencement of the fifteenth century, when a considerable number of Flemings were settled in that town; and in the hundred years which elapsed after 1443, it flourished so extensively, that the number of houses increased from thirteen to five hundred and twenty. It is certain that it soon extended from Halifax to Bradford, to Leeds, and to the other towns in the riding, and traces of its existence are discoverable in the fulling mills which are mentioned in the old deeds and charters which still remain. These mills were erected in consequence of a statute passed in 1376, which enacted, that no woollen cloth should be exported before it was fulled.

Numerous indications of the rapid progress of the woollen manufacture in England are discoverable in the fifteenth century. In 1439 an act was passed that there should be but one measure for cloth throughout the kingdom—a subsidy was granted to Henry VI. in the thirty-first year of his reign, on woollen cloth exported—and in the reign of Edward IV. we find the following curious particulars relative to this department of the national industry. At this period, it seems that the manufacture prevailed to such an extent, and was so peculiarly lucrative, that many fraudulent individuals made it the basis of their deceitful speculations. On this account an act was passed,* which set forth, "That whereas the workmanship of cloths and other woollen goods was become to be of such fraud and deceit, as to be had in small reputation in other countries, to the great shame of this land; and that by reason thereof great quantities of foreign cloths are imported, and sold here at high and excessive prices—for remedy whereof it is now enacted, that broad cloths, fully watered, should be twenty-four yards and one inch in length, and two yards, or at least seven quarters in breadth, within the lists, and that no cloth of any other region except Wales and Ireland, should be imported, except cloth taken at sea." Other regulations were made, by the same act, with regard to wool, and to

manufacture, appears to have given name to the green clothing worn in the days of Shakspeare, who makes the humorous Falstaff say—

"But as the devil would have it, three misbegotten
"Knaves, in *Kendal Green*, came at my back, and let
"Drive at me."

* 4th of Edward IV.

barding, spinning, weaving, shearing, fulling, and dying, as also to the measuring and selling of cloth by the aulneger.

It seems too that at this early period of the manufacture, the detestable truck system was in existence, and that master manufacturers had already commenced the shameful practise of compelling the work people to take unprofitable goods instead of their wages. It was therefore ordained in the same year in which the previous act was passed, "That the clothiers shall pay ready money to their work people, and shall deliver wools at the due weight thereof, under forfeiture," &c. We see that human nature is always the same, and that the insatiable and obdurate cupidity which would extract an amount of profit from the blood and bones of laborious industry, has operated in every age in the history of manufactures.*

* The following enactments in the reign of Richard III. to prevent fraud in the woollen manufacture, will be amusing to the reader. "In the ninth act of that same Parliament, we see how far foreigners still held possession of the foreign commerce of England, with the manner of living of those foreigners at that time in England. That act begins with observing, 'That whereas merchants-strangers of the nation of Italy, as Venetians, Florentines, Apulians, Cicilians, Lucaners, Catelians,' [i. e. Catalans, which shews they were still very bad geographers in those times] 'do, in great numbers, keep houses in London and other cities and burghs, taking warehouses and cellars for the merchandize they import, and where they deceitfully pack, mingle, and keep their said merchandize till their prices greatly advance.—And they likewise buy here our native commodities, and sell them at pleasure; and do not employ a great part of the money coming thereof upon the commodities of this realm, but make it over-sea to divers other countries, to the King's great loss in his customs, and the impoverishment of his subjects. And the said Italian and other merchants-strangers be hosts, and take to them people of other nations, and be with them daily, and do buy and sell, and make secret bargains with them.—And do buy, in divers places of this realm, great quantities of wool, woollen cloth, and other merchandize of the King's subjects, part of which they sell again here.' [Horrible crimes truly!] 'And great numbers of artificers and other strangers, with their families, daily resort to the city of London, and other cities and towns, much more than they were wont to do in times past; and instead of laborious occupations, such as going to plough, &c. do use the making of cloth and other easy occupations: and do also bring from beyond sea great quantities of wares to fairs, markets, &c. at their pleasure, and sell the same by retail as well as otherwise, to the great impoverishment of the King's subjects. Neither will they take any of the King's subjects to work with them, but only people born in their own country, whereby the King's subjects fall into idleness, and be thieves, beggars, vagabonds, &c.—And when those foreigners have gained in this realm great substance, they withdraw with the same out of the realm to foreign parts, as they please, and there spend that substance oft-times amongst the King's adversaries, &c.'—Wherefore it was now enacted, 'I. That all Italians merchants,

To recapitulate all the legislative acts which were promulgated in the fifteenth and sixteenth centuries relative to the woollen manufacture, would extend the present book far beyond the limits assigned to the work.

The reign of Henry VII. may be fixed upon as the period when the woollen manufacture was permanently and extensively established in the West Riding of Yorkshire. When this politic, though sordid, monarch came to the throne, the manufactures of the kingdom, on account of the furious wars of the Roses, had materially and ruinously declined, and every department of the national industry was in a state of the deepest depression. Henry, aware that the riches of a country are always in proportion to the prosperity of its manufactures, determined to effect a beneficial revolution in this branch of the national affairs. He accordingly imitated the wise example of his predecessor, Edward III., a century and a half before, and by alluring some of the most skilful workmen in the Netherlands to settle in his kingdom, he soon succeeded in restoring and improving its woollen manufacture. It was at this auspicious period in our commercial history, that this manufacture took up its abode in Leeds, Wakefield, Halifax, Bradford, and the circumjacent country; and that the manufacturing capabilities of the district, so abounding in water and in coal, were elicited by the skill and industry of its inhabitants. In the reign of Henry VIII. we find that Worcestershire, as well as Yorkshire, had obtained a considerable share of the woollen

who are not denizens, shall only sell their merchandize in gross, and not by retail, to the King's subjects, within eight months after this importation, and in the ports they arrive at; and, within the said time, shall lay out the money in English commodities, and in nowise to take over such money by exchange. But if they cannot sell all their wares within the said term of eight months, then what shall remain unsold shall be carried beyond sea again within two months more. II. No merchant-stranger shall be host to another merchant-stranger, unless he be of the same nation. —III. Neither shall they sell or barter any wool, woollen cloth, or other English merchandize in the realm, which they shall have first bought here, but shall carry the same beyond sea through the Streights of Morocco.—IV. No alien shall hereafter be a master-handicraftsman in England; but such of them as are skilled therein may be servants to English master-handicraftsmen, or else depart the realm.—V. Neither shall they make any cloth, nor put any wool to make cloth.—VI. Neither shall any foreign handicraftsman now in the realm hereafter take any but English apprentices, or other servants to work with him, unless it be his son or daughter.—VII. Yet aliens may import books, either written or printed, and sell the same here by retail, and may reside within this realm for the exercise of printing, &c. of books.'"

manufacture, and the inhabitants of Eversham, Droitwich, Kidderminster, and Broomsgrove, are specifically applauded for their skill. It is of course impossible to describe the progress of the manufactures of Norwich and the West of England. The woollen manufacture in the commencement of the sixteenth century, made a complete migration. It had formerly been carried on to a very great extent in the counties in the vicinity of London; but the great proportionate dearness of the necessaries of life, produced by the neighbourhood of the metropolis, occasioned its final removal to Yorkshire and to other parts of the country.

The rapid progress of this manufacture in the West Riding of Yorkshire, may be estimated by Camden's well known description of Halifax, written in 1597. That venerable author says, "Besides the largeness of its parish, which contains eleven chapels and twelve thousand men in it, nothing is so admirable in this town as the industry of its inhabitants; who, notwithstanding an unprofitably barren soil, have so flourished by the cloth trade, which within seventy years they first fell into, that they are become very rich, and have gained a reputation for this beyond their neighbours. And this confirms the truth of the old observation, that a barren country is a great whet to the industry of its natives; whereby alone we find Nuremberg in Germany, Venice and Genoa in Italy, and Limoges in France, in spite of their situation on a barren soil, have long been flourishing cities."

The manufacturing industry of York, in the reign of Henry VII. must have had an advantageous effect, both in the way of stimulating example and actual influence upon the district whose commercial history we are now presenting to the reader. York at this period enjoyed the exclusive monopoly of making coverlets for beds, and a royal decree was published which positively prohibited, under severe penalties, the making of the articles in any other place. Although this decree was an instance of the monstrous injustice which generally characterizes royal interferences with commerce and manufacture—it is yet impossible for York to have been so active a manufacturing place, without beneficial consequences to the whole region of which it is the capital.

With all our desire to condense this narrative as far as possible, it is absolutely necessary that we should refer to the important act of parliament relative to the woollen manufacture,

which eminated from the government of Edward VI., A. D. 1549. This act contained many clauses for the prevention of frauds—the clothier's seal upon his cloth, against overstretching the cloths, for the well dying of cloth, for the well dying of all wools to be converted into cloths or into hats and caps, for the preventing of the imposition of any deceitful thing upon cloth, such as flocks, chalk, flour, starch, &c., the prohibition of the use of iron cards in the rowing of cloths. For all these purposes, overseers were directed to be "annually appointed, not only in corporation towns by their chief magistrates jointly with the wardens, &c. of the cloth makers, but in towns, villages, and hamlets, not incorporated by the justices of the peace, jointly with cloth makers; which overseers shall, at least once in every quarter of a year, as often as they think needful, visit clothiers', drapers', dyers', and pressers' houses, shops, &c. To these overseers one moiety was given of all the forfeitures and penalties of the act, and the other was to be given to the king." Now although all this was cumbrous, and much of it irrational legislation, the act itself and its various provisions demonstrate how anxiously the woollen manufacture was protected, and how zealously it was supported by the legislature. In 1552 the monopoly in the manufacture of coverlets given to the city of York, was infringed, and that branch of trade was removed to Norwich.

In the reign of Philip and Mary, an act was passed in favour of Halifax, which recites that, "Whereas the town of Halifax being planted in the waste and moors, where the fertility of the ground is not apt to bring forth any corn, nor good grass, but in rare places, and by exceeding and great industry of the inhabitants, who altogether live by cloth making, and the greater part of them neither getteth corn, nor is able to keep a horse to carry wools, nor yet to buy much wool at once, but hath ever used to repair to the town of Halifax, and there to buy two to three stones, according to their ability, and to carry the same to their houses, three, four, or five miles off, upon their head and backs, and to sell the same, and so to buy more wool of the wool-driver; by means of which industry, the barren grounds in those parts be now much inhabited, and above five hundred householders there newly increased within these forty years past, which are like now to be undone, and driven to beggary by reason of the late statute, (37th Henry VIII.) that taketh away the wool-driver, so that now they cannot have their wool by the same small

quantity or portions as they were wont to have; and that also they are not able to keep any horses whereupon to ride, or fetch their wools further from them in other places, unless some remedy may be provided"—It was therefore enacted, "That it should be lawful to any person or persons, inhabiting within the parish of Halifax, to buy wool or wools at such time as the clothiers may buy the same, otherwise than by engrossing and forestalling, so that the persons buying the same do carry the said wools to the town of Halifax, and there to sell the same to such poor folks of that and other parishes adjoining, as shall work the same into cloth or yarn, to their knowledge, and not to the rich and wealthy clothier, or any other to sell again; offending against this act to forfeit double the value of the wool so sold." The act of 37th Henry VIII. alluded to, was to prevent any other persons than merchants of the staple and woollen manufacturers from buying wool in the county of Kent, and twenty-seven other shires.

We have already pointed out the similarity between the grievances complained of in the ancient woollen manufacture, to those which so frequently form the subject of remonstrance at the present day. Another striking instance of this similarity occurs in the history of the reign of Queen Mary. The preamble to a statute in this reign states, "Whereas the rich clothiers do oppress the weavers, some by setting up and keeping in their houses various looms and maintaining them by journeymen and persons unskilful;—some by engrossing of looms into their hands, and letting them out at such unreasonable rents as the poor artificers are not able to maintain themselves by, and much less their wives and families—some again by giving much less wages for the workmanship of cloths than in times past, whereby they are forced utterly to forsake their occupations," &c. The remedy provided for these evils was more than the disease. The act decreed that only a certain number of looms should be owned by a single individual, and that no persons should be permitted to set up as weavers until they had served an apprenticeship of seven years to the trade. It is a curious fact that Yorkshire was exempted from the operation of this statute, which can only be accounted for upon the supposition, either that the grievance did not exist in this part of the kingdom, or that it was deemed necessary, on account of circumstances which it is impossible to conjecture, to extend a peculiar degree of favour to the master clothiers in this manufacturing district. Such at this period was the quantity of

cloth manufactured in England, that according to Wheeler, in 1600, "the Company of Merchants Adventurers in England annually exported sixty thousand white cloths, beside coloured ones of all sorts, short and long, kersees, bays, cottons, northern dozens, and divers other kinds of coarse woollen cloths; the white cloths alone being worth six hundred thousand pounds, and the rest worth four hundred thousand more." Much of this cloth was certainly manufactured in this district, for even in Leland's time, its towns are represented as standing by clothing.

We now arrive at a most important event in the history of the woollen manufacture, which is particularly interesting to this vicinity. Up to the commencement of the seventeenth century, the English were unable to dye and to dress their own woollen cloths, the white cloths were usually sent to be dyed and dressed in Holland, and were then returned into England for sale. Soon after the accession of James I. Alderman Cockayne of London, and some merchants of the same city, obtained a patent from the King to finish the cloth in this country, without exportation for the purpose. The arbitrary, and, under all the circumstances of the case, the insane proceedings of the King, defeated the whole project, and entailed ruin upon the men by whom it was promoted. He prohibited any white cloths whatever to be sent beyond sea, and he seized upon the charter of the Merchant Adventurers, who were accustomed to superintend this exportation. The King was soon compelled to annul the patent which had been given to Cockayne, and to restore the charter of the Merchant Adventurers. It was not likely, however, that the enterprize of the English manufacturers should long be baffled, and many years did not elapse before they no longer were disgraced by the merited imputation of ignorance and helplessness, but finished as well as manufactured their cloth for themselves.

It must be further observed, upon this subject, that the conduct of the States General stimulated the English manufacturers to indefatigable exertions to secure their independence of foreign dressing and dying. The States had issued a prohibition of the importation of any English cloth, *dyed in the cloth*, upon pain of the confiscation of the goods and a fine in addition. The English clothiers, therefore, invented a mode of manufacturing "*mixtures dyed in the wool.*" This manufacture received the name of *Medley Cloth.*

Notwithstanding the enterprize, diligence, and skill of the British clothiers, it is evident that the woollen manufacture, in in the reign of James I., was very far from being in a flourishing condition. In a special commission issued by the King in 1622, it is declared, "That the cloth of this kingdom hath of late years wanted that estimation and vent, in foreign parts, which formerly it had, and that the wools of the kingdom have fallen from much of their wonted values, and trade in general is so far out of fame, that the merchants and clothiers are greatly discouraged," &c. And we find that among the questions proposed to the commissioners were the following, which related to the woollen manufacture. "I. Why is wool fallen in price? II. How to prevent the exportation of wool and woollen yarn, fullers' earth, and wood-ashes? How Irish wool, and not of home, may be brought into England, and the like of Scottish wool? III. How to reduce the many laws in being concerning the regulating the making of cloth (some of which contradict each other) into one good general law? IV. To regulate the price of dying stuffs. V. Whether by any of the orders, restrictions, &c. of the Company of Merchants Adventurers, the prices of woollen cloth are too highly raised beyond the sea? VI. How far companies or societies of merchants may or may not be a cramp on trade as many do allége? And how far joint stock companies are beneficial or otherwise? Also how the cloth and stuffs, made of our own wools, may be more frequently worn by our own subjects." We dismiss this commission by presenting to our readers, in a note, the observations of Anderson with reference to its object and operations.* A board

* With respect to the merits of this commission of enquiry, it may be proper to remark, that though in every age there have been, and probably ever will be, causeless and groundless complaints of the decay of commerce, yet there seems, at this time, to have been some real grounds for complaint: For, 1st, the Hollanders had greatly improved their woollen manufactures, which now considerably interfered with ours in foreign parts. 2ndly, The hot disputes between the Merchant Adventurers' Company and our separate traders and exporters of woollen cloth ran high at this time, and did real hurt also to the vent of that manufacture. 3rd, As we shall presently see, that the general balance of foreign trade went this year against us, it is no wonder that there were complaints of the scarcity of money. 4th, The Dutch had also, at this time, (as we have seen) vastly increased their herring and cod fishery, whilst our own people neglected it too much: no marvel, therefore, that our navy or shipping was, at this time, so much short of theirs. But, with respect to the exporting from Ireland of wool and yarn, in Article II. we have not been able to prevent it effectually, even to this day, notwithstanding the several much severer laws made against that pernicious practice since those

of trade was instituted to remedy the evils which formed the reason for the institution of the commission. Though the price of wool afterwards rose to thirty-three shillings a tod of twenty-eight pounds, nine-tenths of the commerce of the kingdom consisted of woollen goods. The exportation of wool was forbidden by proclamation, and the Company of Merchant Adventurers by patent possessed the sole commerce of the woollen manufacture.

During the reigns of the Stuarts, the infamous policy they adopted, struck not only at the liberty, but at the commercial prosperity of the country. Archbishop Laud, imbued with the malignant zeal of a bigot, commenced his attacks on the descendants of the French Protestants, established as manufacturers of woollens in Norfolk and Suffolk, from which counties his persecuting fury drove some thousand families. Many of them settled in New England; but others went into Holland, where they were encouraged by the Dutch, who allowed them an exemption from taxes and rents for seven years. In return for this, the States were amply repaid by the introduction of manufactures, with which they were before unacquainted. In 1622, King James issued a proclamation to prohibit the exportation of wool, fullers' earth, &c. In 1640 wool was again admitted to be exported on the payment of certain duties; and we are told, that in the same year Sir John Brownlowe, of Belton, in Lincolnshire, sold three

times. As for the query in Article I. "Why the price of wool is fallen?" That is answered already by the King's complaint in his preamble, "That our cloth is not so much demanded beyond sea as formerly:" And surely the importing and using of Irish and Scottish wool was not likely to make it rise in price! What relates to dying stuffs (in Article IV.) seems a groundless, or at least a trifling complaint: (And to the third we need say nothing.) As for the sixth we have in our introduction, and in the series of our work, sufficiently enlarged on companies, with and without joint stocks, and more especially on our East India Company, whose advocates in those times (as we have seen) seem to us sufficiently to have answered the main objections of their enemies; which is all that needs to be said by way of answer to the article which we have marked F. The IXth, Xth, XIth, and XIIth Articles require no particular remarks, any more than the King's own queries, which we have marked A, B, D, G, and H. His desiring to revive (in his Query marked C) the obsolete and impracticable law concerning merchant-strangers laying out all their money on our own merchandize, to be then exported, is injudicious: But our importing all our hemp and flax, rough, (as in Query marked E) is very right, and is, since his time, almost always practised. In all our researches we could never come at the report of the said commissioners, which the King directs to be made to the body of his privy council: But these brief remarks we conceive to be sufficient.

years' wool at twenty-four shillings per tod to a baize maker of Colchester. As it is reasonable to suppose that this was the long combing wool of that country, it shews the high relative price of the article at that time. In 1643, owing to the high price of wool, its exportation was again prohibited.

During the civil wars, the manufactures and export trade of England declined, and the Dutch availed themselves of this to extend their own manufacture and export of woollens, particularly to Spain, from whence they brought fine Spanish wool. At this time it appears, that the woollen manufactures in Poland and Silesia were rapidly increasing; and the English government received information that two hundred and twenty thousand cloths were made there annually, besides considerable quantities made at Dantzic, and in the vicinity.

## THE WOOLLEN MANUFACTURE CONTINUED.

During the period from Elizabeth to the year 1668, the English appear to have made no improvement whatever in their modes of manufacturing woollen cloth, whilst the neighbouring nations had been making a gradual progression, both in style of their manufacture, and the amount annually produced. It was especially in the manufacture of fine cloths that their superiority was manifest. The Dutch, in particular, were far more expert than the English in the dressing and dyeing of cloth. This will appear from the following remarkable fact stated by Coke, vol. ii. p. 169. "In the year 1668, one Brewer, with about fifty Walloons, who wrought and dyed fine woollen cloths, came into England, and received the royal protection and encouragement. By him the English were first instructed how to manufacture cloth of the best Spanish wool, without any mixture with inferior wool; and also manufacture and dye fine cloths cheaper by 40 per cent. than they had done before. Ten years before this time, it had been published and admitted in England, that "Spanish wool alone could not be wrought into cloth." It may seem truly extraordinary that the English, who had so long carried on the manufacture of woollen cloth, had not availed themselves of the revolution in Flanders, which drove away the best master manufacturers, to encourage their settlement in this country. M. Huet explains the fact in a way which is not very creditable to the liberality of the English manufacturers, or to the wisdom of our institutions. "It was owing to the municipal laws of England,

and its usuages towards strangers; who, besides being doubly rated at the custom-house, were excluded from all companies or fraternities of trade; and were not allowed to carry on manufactures as masters or partners, unless such as the natives were unacquainted with; so that none of the Flemish master manufacturers of fine cloth went thither (to England,) their's being a mystery not accounted new, though very much superior to the cloth working then known in England. It was only those who wrought in new kinds of worsteds, serges, damasks, or stockings, who went thither. The same policy was also adopted by the Hanse towns: hence the greater part of the vast and profitable trade, which was lost at Antwerp, centered necessarily in Holland, where the manufactures from Brabant were cordially received." This appears a satisfactory explanation why the English, in 1668, were so much inferior to the Dutch in the manufacture of fine cloth.

In the year 1660, however, our manufacturers began to be aware of the superiority of Spanish wool, and to mix it with the best English, probably in what were called medleys or mixture cloths, or else employing the English wool for warp, and covering it with weft of Spanish wool. The best Spanish wool was then 4s., and the second sort 3s. per pound, and the best English 1s. 6d. per pound.

It is deserving of notice, that, in the latter period of the Commonwealth, our trade it is said to have greatly revived, but to have suffered a miserable depression almost immediately after the restoration of Charles II. In a letter of M. Downing of the Hague, to the president of the council in London, 1660, printed in Thurloe's State Papers, vol. vii. p. 848, it is stated, that great quantities of wool were brought secretly from England to Holland; and he adds, that the Dutch had at that time got in a great measure the manufacture of fine cloth, and would probably, with Silesia, engross also the manufacture of coarse cloth, and leave England nothing but its native wool to export.

In the year 1662, great complaints were made against the Merchant Adventurers for their neglect of the cloth trade; in reply to which they said, that the demand for English cloths failed in the foreign markets, the white clothing trade having abated from 100,000 cloths annually to 11,000. In the year 1663 our whole exports were only of two millions against this country. It is, however, deserving notice, that the number of wardens for the inspection of stuffs at Norwich being too few, they were at

this time increased from five to eight. A letter on the state of trade, published in 1667, says, clothing wools were so much fallen at that time, that the best Spanish was sold at 2s. 2d. per pound, and English at 8d. per pound. The writer ascribes the fall in the price of English wool to our wearing so much Spanish cloth, a great part not manufactured by ourselves, as Dutch blacks; but it is obvious, from the price of Spanish wool, that the low price of clothing wools at that time depended on a more general cause, affecting all manufacturing countries. To relieve the cloth trade from the great depression under which it laboured between the years 1660 and 1678, various schemes were devised. Among others the mayor and common council of London passed an act "for the regulation of Blackwell-hall, Leaden-hall, and Welsh-hall, (the three public markets for cloth in London,) and for preventing foreigners buying or selling!" By foreigners are understood all persons not free of the city of London. This act, a most singular monument of the ignorance or selfishness of its authors, prohibits the sale of all woollen cloths sent to London, except at the above halls, where certain duties were to be paid upon them, and from whence they could not be removed for three weeks, unless they were sold in the mean time to some draper, or other freeman of the city. The hall-keepers were to attend strictly at the halls, and turn out all foreigners and aliens coming to purchase cloth; and every freeman of the city who should introduce a purchaser into the halls not free of the city should forfeit, for the first offence, five pounds,—for the second, ten,—and for the third, fifteen pounds! Thus, in those days, turning purchasers out of the public markets, and securing the sale to a certain class of buyers, was considered an act for the benefit of the public.

At the same time the woollen manufactures of this district, at and for some time after the restoration, must have been in a highly flourishing condition. We have already alluded to the fact that the preamble to the charter given to Leeds in 1661, declared that the manufactures of the town and parish had begun to contribute greatly to the augmentation of the revenue, and that the very object of the charter was to prohibit the cloth-makers from the "abuses, defects, and deceits" which had been discovered in the making, selling, and dying of woollen cloths. We have also adduced the testimony of Archbishop Parker, about the same period, to the state of the district as "rich in woollen manufactures." And there is reason to believe, that

ever since that period it has been steadily advancing in population and opulence.

The alarm and jealousy excited in England by the Irish woollen manufactures produced measures that almost compelled the Irish to export their wools clandestinely to the continent. An act was passed in the year 1699, prohibiting the exportation of woollen manufactures from Ireland, except to a few parts in England and Wales, where the duties imposed amounted to a total prohibition. Various addresses were presented to the king and both houses of parliament "beseeching his majesty to take effectual measures to prevent the growth of the woollen manufactures in Ireland." The Irish parliament was influenced to impose a duty in the same year of four shillings in the pound on their own manufactures when exported. These unjust proceedings were intended to annihilate the export trade for Irish woollens; and, in consequence their wool and worsted yarn that was not consumed at home, was sent to England, or to the continent clandestinely.

From this time to the period of the American war in 1775, the woollen manufactures, and particular the worsted, still continued to flourish, with occasional checks. The quantity of long combing wools grown in England had given to our manufacturers of worsted goods a decided advantage over those of France, though the ingenuity of the latter in the manufacture of *les petites draperies*, as the worsted goods are called, was greatly superior to what our own workmen had ever shewn. The demand for worsted goods at home, for tammies and stuffs, which were the general dress of females before the year 1775, was very great; besides which, we supplied with worsted goods many of the southern parts of Europe, and particularly Spain and Portugal, for the use of their South American colonies, and for the dresses of the clergy, monks, and nuns, which form no inconsiderable part of the population in those countries. About the year 1775 the introduction of Arkwright's inventions for spinning, carding, &c. in the cotton trade, produced a great change in the article of female dress in England, stuffs and tammies being supplanted by cotton goods, which were become extremely cheap. The failure of the foreign trade also greatly affected our manufacturers, both of woollens and worsteds. The price of English wool at the latter end of the American war was lower than it had been in any period of our history, when money was of much higher relative value. A tod of 28lbs. of the best Lincolnshire wool for combing was not worth more than nine shillings, and the inferior kinds

six shillings, or about three-pence and four-pence per pound. From the time of Elizabeth to the middle of the last century, scarcely any alterations or improvements had taken place in the processes of manufacture, either in woollen or worsted, beyond the variation of colours or patterns, to suit the fashion of the day. The ingenious mechanical inventions of Arkwright, applied to the spinning and carding of cotton, were soon after modified, and applied to the woollen and worsted trade, and produced an entire revolution in some of the seats of their manufacture. Before that period the manufacture of heavy woollens and coarse worsted goods had been gradually concentrating into Yorkshire and Lancashire, where the cheapness of living, the active industry of the inhabitants, and above all, the cheapness and abundance of coal, gave the manufacturers a decided advantage over those in the midland and western counties. The following statement will prove the fact most decisively. It may be proper to remark, that eighty years since, about 1738, when woollen exports exceeded four millions sterling, the total number of pieces of broad and narrow cloth made in Yorkshire was only fifty-six thousand nine hundred. In 1817 our woollen exports are not only more than double what they then were; but the number of cloths manufactured in Yorkshire immensely greater than the quantity made at the period above referred to. It must be remarked also, that this account does not include the cloth manufactured in Lancashire, and the borders of Cheshire adjoining Yorkshire, nor the blankets, serges, baizes, flannels, cassimeres, toilinets, carpets, rugs, worsted goods, or any other description of woollens or worsteds, except plain and narrow broad cloths. The total amount of these different woollen articles exceeded, in weight, if not in value, that of the woollen cloths.

In 1726, and in some subsequent years, the following was the number of broad and narrow cloths milled at the several fulling mills in the West Riding of the County of York:—

| | | | | | |
|---|---|---|---|---|---|
| In 1716, | 26,671 broads. | | | | |
| In 1740, | 41,441 | broads and | | 58,620 | narrows. |
| In 1750, | 60,447½ | ... | ... | 78,115 | ... |
| In 1760, | 49,362½ | ... | ... | 69,573 | ... |
| In 1770, | 93,075 | ... | ... | 85,376 | ... |
| In 1780, | 94,625 | ... | ... | 87 308 | ... |
| In 1790, | 162,588 | ... | ... | 140,407 | ... |
| In 1800, | 285,851 | ... | ... | 169,262 | ... |
| In 1810, | 272,664 | ... | ... | 158,252 | ... |

In the year 1800 the woollen manufacturers of England were greatly alarmed at the liberty which was intended to be granted, of exporting wool to Ireland, and they petitioned parliament against the measure. The grounds on which their alarms rested were partly the preference given to the Irish, and partly the supposed facility that would be afforded to smuggling wool to the continent. Several manufacturers and wool dealers from different parts of the kingdom were examined before the two houses of parliament; but neither in their evidence, nor in the speeches of the learned council, who were heard in support of the petitioners, can be traced any comprehensive or enlightened views of the subject. The objections urged against the export of wool were grounded principally on the practice of former reigns, particularly those of Edward III. and queen Elizabeth: but the facts were certainly in opposition to the statements; for during the whole of the latter reign, in which our woollen manufactures were in a highly flourishing condition, the export of wool was freely admitted, on the payment of certain duties; and during the reign of Edward III., the prohibition to export wool under heavy penalties was confined to denizens and foreigners, in order to secure a larger amount of duties to the king, the former paying less duty on exports than natives; nor was it till the reign of Charles II. that the export of wool was strictly prohibited. All the former prohibitions were evadable by licences, which were readily granted for money. It is from this reign, therefore, we must date the prohibition to export wool, as forming an established law of the land; and it is not unworthy of remark, that immediately after this period, and to the time of the revolution in 1688, our woollen manufactures were in a very declining state, which proves that they had not derived much benefit from the measure. The policy of admitting the export of wool has been more than once agitated in parliament, and has renewed the alarm of the manufacturers. It is not by precedents drawn from former ages, but solely by the wisdom and justice of the measure, as applicable to our present condition, that a question of this kind should be determined. With respect to short or clothing wool, it is thought that a permission to export it would not produce the least effect, as we already import these wools from almost every nation in Europe; it is not, therefore, probable that foreigners would give a better price for them than our own manufacturers can afford. With long combing wools the case is somewhat different, as by the acknowledgment of the

French themselves, these wools are required to mix with and improve their own.*

M'Culloch, a competent authority upon this subject, has the following passage:—The evidence as to the absolute necessity of employing foreign wool, taken before the Lords' Committee, is as decisive as can well be imagined. Mr. Gott, of Leeds, one of the most extensive and best informed manufacturers of the empire, informed the committee, that, in his own works, he used only foreign wool. On being asked whether he could carry on an export trade to the same extent as at present, if he manufactured his cloth of British wool, Mr. Gott replied, that in certain descriptions of cloth, *"he could not make an article that would be merchantable at all for the foreign market, or even for the home market, except of foreign wool."* We subjoin a few additional extracts from the evidence of this most competent witness. "Can you give the committee any information with respect to the competition that now exists between foreigners and this country in woollen cloths?" "I think the competition is very strong. In some instances the foreigner has, probably, the advantage; and

* Upon this subject we submit the following observations from a pamphlet published nearly twenty years ago by Mr. Maitland. "The manufacture of our native wool claims from government the preservation of it for his use; for *by the statute law of the land, he is confined to its soil for the express purpose of working up the wool which grows upon it.* This wool cannot, therefore, upon a just and moral principle, be permitted to go out of the country in an unmanufactured state, without allowing the manufacturer to follow it, or without obliging the grower and exporter of it to maintain him and his children." This is so obviously just, that whenever the export of wool is admitted, we cannot any longer, as at present, prohibit the woollen manufacturers from emigrating and carrying their industry to the best market. "The wool," as Mr. Maitland elsewhere observes, "does not on an average compose more than one-fifth part of the value of the animal on which it grows; and the manufacturer, by obtaining this sixth part, at such a moderate rate as may enable him to sell his goods, when manufactured at a reasonable profit, insures to the owner of land a moral certainty of obtaining the full value for the remaining five-sixths, and receiving an ample price also for all the other productions of his grounds." The truth of this observation we know to be fully proved in the Yorkshire markets. Whenever there is any considerable depression of the woollen trade, it is always attended with a decreased consumption of animal food, supplied principally from Lincolnshire, and the counties which produce the largest quantity of wool. Should the permission to export wool be attended with effect in diminishing our own manufactures, the result would be highly injurious to the land-owner, who would then have to find new customers for his general produce, and new associates to share with him the burden of taxation.

in others, the superiority of the British manufacture, I think, has greatly the advantage: that would apply, I should say, particularly to the fine cloths of Great Britain compared with foreign cloths; in some descriptions of low cloths, the foreigners are nearly on a footing, and in some instances, perhaps, superior to us." "Speaking of the finer cloths, is the competition such as to render an additional duty on the importation of foreign wool likely to injure the export trade?"—"*I have no doubt, speaking on my oath, that it would be fatal to the foreign cloth trade of the country.* I would say further, that it would be equally injurious to coarse manufactures of all kinds made of English wool. The competition now with foreigners is as nearly balanced as possible; and the disturbing operation of attacks of that description would necessarily enable the foreigner to buy his wool cheaper than we should do it in this country; the result would be, that foreigners would, by such a premium, be enabled to extend their manufactures, to the exclusion of British manufactures of all descriptions."

In another part of his evidence, Mr. Gott says, "If two pieces of cloth, at 10s. a yard, were put before a customer—one made of British wool, the other of foreign wool—one would be sold, and the other would remain on hand: I could not execute an order with it. If any person sent to me for cloth of 7s. or 8s, a yard, and it were made of English wool, it would be sent back to me, and I should resort to foreign wool, or foreign mixed with British, to execute that order.' On Mr. Gott being asked whether, in his opinion, the price of British wool would have been greater or less than it actually is, had the duty of sixpence per lb. on foreign wool been continued, he answered,—'My opinion is, that the price of British wool would have been less at this time; the demand for British wool would have been very much less. *British manufactures would have been shut out of every foreign market;* and the stock of wool would have accumulated, as it will do if ever that duty be imposed again."—(*Mr. Gott's Evidence,* pp. 292, 293.)

The view taken by Mr. Gott of the effect of the importation of foreign wool on the price of British wool, is supported by the concurrent testimony of all the manufacturing witnesses examined by the committee. Blankets, flannels of all sorts, baizes, carpets, bear-skins, &c. are made principally of English wool; and the command of foreign wool enables the manufacturers to use a con-

siderable quantity of English wool in the manufacture of certain descriptions of cloth, which, if made entirely of it, would be quite unsaleable. On Mr. Goodman, a woolstapler of Leeds, being asked whether, if a duty were laid on foreign wool, it would force the use of English wool in the manufacture of cloths, from which it is now excluded, he answered,—'Certainly not: we could not get people to wear such a cloth; they want a better, finer cloth; it is so much handsomer in its wear, and so much more durable.'—(p. 241.) Mr. Francis, of Heytesbury, declared that there was no demand for cloth made wholly of British wool; and that it was principally applicable to the manufacture of blankets, baizes, &c.; and that the exclusion of foreign wool would only injure the manufacture, without raising the price of British wool.—(p. 268.) Statements to the same effect were made by Mr. Webb, (p. 270,) Mr. Sheppard, (p. 294,) Mr. Ireland, (p. 319,) and, in short, by every one of the witnesses conversant with the manufacture.

The following miscellaneous particulars will be perused with great interest by the commercial reader.

Between the years 1767 and 1787 the average cost of manufacturing a pack of long wool into yarn was as follows:—$1\frac{1}{4}$ pack of Lincoln or Kent wool would cost £7. 10s. The washing and combing would cost £2. 10s. The spinning, nine pounds; the carrying out, two pounds; the average Norwich profit would be three pounds; making a total of twenty pounds—an amazing difference to the price of the same manufacture at the present day.

About the same time, a wool-comber with three thousand pounds capital, would make four hundred and sixteen packs in one year, or twelve hundred pounds profit. His return would be eight thousand seven hundred and thirty-six pounds.

The state of things in this manufacture, before machinery was introduced to any extent, may be ascertained from the fact that in 1738, a pack of long wool made into fine stuffs, would employ one hundred and fifty-eight persons a week, who earned thirty-two pounds twelve shilling.

In 1788 the spinners were old men, women, and children of both sexes; and at that time in sixteen counties, their average earnings was sixpence farthing per diem.

Arthur Young, in his Annals of Agriculture, gives a curious picture of the state of machinery in the cloth manufacture in

Leeds, in 1796. He informs us that in that year, Leeds had six or seven steam engines for mills, and one for a dying house. Spinners in Leeds earned about tenpence per diem, some of them a shilling. Croppers, shearmen, and knappers earned from a guinea to thirty shillings per week. And he adds, "the machines which have done so much for the cotton trade are fast introducing here." At the same time weavers in cottages earned generally 12s. a week, and some of them so low as nine shillings.

The progress of machinery may be estimated by the evidence of Mr. Gott, before Parliament in 1800. He then stated that fifteen years previously, it would have required one thousand six hundred and thirty-four persons to do that which was then done by thirty-five individuals in a week. Of course he was speaking of the processes of scribbling and spinning. He further stated, that the average of wages in the woollen manufactory, at that time, was as follows:—men could earn from sixteen to eighteen shillings per week,—children could earn three shillings per week,—women could earn from five to six shilling per week,—old men from nine to twelve shillings per week, and older children, *i. e.* from fourteen to eighteen years of age, from five to six shillings per week. About the same time, Mr. Joseph Stancliffe, a trustee of the Leeds Cloth Halls, presented to Parliament the following statement, to shew the saving effected by the substitution of machinery for manual labour in the manufacture of one pack of wool of the value of twenty pounds. The work to be performed in one day.

| *By the Old Method.* | *By the New Method.* |
|---|---|
| 2 Wool-sorters | 2 |
| 6 Cleaners | 2 |
| 2 Dyers | 2 |
| 4 Teazers | 0 |
| 43 Scribblers and Carders | 4 |
| 54 Slubbers, Feeders and Spinners | 2 Slubbers<br>6 Feeders.<br>10 Spinners. |
| 2 Warpers | 2 |
| 24 Weavers | 24 |
| 12 Bobbin Winders | 12 |
| 4 Millers | 4 |
| 1 Superintendant | 1 |
| 6 Cloth Dressers | 6 |
| 160 | 77 |

All this, no doubt, was thought to be very surprising thirty-four years ago; but the half was not told, and the witness before the bar of the House of Commons, would be most prodigiously astonished himself were he to know how the gigs, and the jennies, and the mules, and the power looms have subtracted from the amount of manual labour, and increased the facility of production. Our readers are particularly referred to vol. 1, p. 71—74, for some account of the effects produced by the application of steam power to the manufacture of woollen cloth, upon the minds of the operative population of this neighbourhood.

The progress of machinery in this district may be estimated by the following comparison. We have already stated that, in 1796, there were in Leeds only six or seven steam engines for mills, and one for a dying house. In the month of March, 1830, a survey of the manufacturing establishments in the parish of Leeds was made in order to ascertain the number and the power of the steam engines, and the progressive growth of the manufactories. The following is the result.

| Manufacturing and finishing of | *No. of Engines.* | *Aggregate Horse Power.* |
|---|---|---|
| woollen cloths | 80 | 1884 |
| Dying, washing, and cleaning cloth and stuffs | 23 | 237 |
| Flax spinning | 24 | 705 |
| Grinding corn | 17 | 282 |
| Ware grinding | 5 | 82 |
| Seed crushing, &c. | 5 | 160 |
| Drawing coals from pits and locomotive engines | 12 | 164 |
| Iron foundries | 11 | 145 |
| Tobacco manufacturing | 9 | 25 |
| Machine making | 8 | 68 |
| Pumping water | 7 | 18 |
| Shear making and grinding | 2 | 12 |
| Sawing wood | 2 | 24 |
| Paper manufacturing | 2 | 42 |
| Silk and cotton spinning | 1 | 36 |
| Worsted spinning | 4 | 57 |
| Carpet manufacturing | 1 | 26 |
| For various other minor purposes | 12 | 81 |
| Total | 225 | 4048 |

Since the year 1792 there have been 224 steam engines erected in the parish of Leeds, which in 1830 were in operation in the various branches of manufacture, with an aggregate of 4048 horse power. There were also eight engines which were not in use, with a power of 139 horses. The quantity of coal consumed in the furnaces of these steam engines, supposing each horse power to require 15 cwt. per week or 39 tons a year, was 157,872 tons. According to another calculation, it was supposed that about 27 tons a year to each horse power was sufficient, which would make the annual consumption of the above engines 109,296 tons.

Since this period the number of engines has increased; the progress of machinery cannot be arrested, the corn law system acts as a premium upon its adoption, and there can be no doubt that it will continue to supersede more and more the employment of manual labour, in every description of manufacturing process.*

* That our readers may estimate the opinions entertained of the large factory system almost thirty years ago, we shall subjoin in this place an extract from the Report of the House of Commons, on the woollen trade of 1806. "Your committee have the satisfaction of seeing, that the apprehensions entertained of factories are not only vicious in principle, but they are practically erroneous; to such a degree, that even the very opposite principles might be reasonably entertained. Nor would it be difficult to prove, that the factories, to a certain extent at least, and in the present day, seem absolutely necessary to the well-being of the domestic system; supplying those very particulars wherein the domestic system must be acknowledged to be inherently defective: for it is obvious, that the little master manufacturers cannot afford, like the man who possesses considerable capital, to try the experiments which are requisite, and incur the risks, and even losses, which almost always occur, in inventing and perfecting new articles of manufacture, or in carrying to a state of greater perfection articles already established. He cannot learn, by personal inspection, the wants and habits, the arts, manufactures, and improvements of foreign countries; diligence, economy, and prudence, are the requisites of his character, not invention, taste, and enterprise; nor would he be warranted in hazarding the loss of any part of his small capital. He walks in a sure road as long as he treads in the beaten track; but he must not deviate into the paths of speculation. The owner of a factory, on the contrary, being commonly possessed of a large capital, and having all his workmen employed under his own immediate superintendence, may make experiments, hazard speculation, invent shorter or better modes of performing old processes, may introduce new articles, and improve and perfect old ones, thus giving the range to his taste and fancy, and thereby alone enabling our manufacturers to stand the competition with their commercial rivals in other countries. Meanwhile, as is well worthy of remark (and experience abundantly warrants the assertion,) many of these new fabrics and inventions, when their success is once established, become general among the whole body of manufacturers; the domestic

Without entering into a description upon this topic, for which, indeed we have no room, it must be asserted that the use of machinery has materially changed the circumstances of a very considerable proportion of the population of the district. The number of small domestic manufacturers has greatly diminished in the villages in the neighbourhood of Leeds, in consequence of the establishment of those immense manufactories where the whole process of making cloth is carried on from its commencement to its close. The families of many of those who were formerly master clothiers, are now employed in subordinate stations in those very mills by which their individual and domestic independence has been superseded.*

manufacturers themselves thus benefiting, in the end, from those very factories which had been at first the objects of their jealousy. The history of almost all our other manufactures, in which great improvements have been made of late years, in some cases at an immense expense, and after numbers of unsuccessful experiments, strikingly illustrates and enforces the above remarks. It is besides an acknowledged fact, that the owners of factories are often amongst the most extensive purchasers at the halls, where they buy from the domestic clothier the established articles of manufacture, or are able at once to answer a great and sudden order; while, at home, and under their own superintendence, they make their fancy goods, and any articles of a newer, more costly, or more delicate quality, to which they are enabled by the domestic system to apply a much larger proportion of their capital. Thus, the two systems, instead of rivalling, are mutual aids to each other; each supplying the other's defects, and promoting the other's prosperity."

* We shall make no apology for inserting the following extract from Babbage's Economy of Manufactures, because it is of the greatest possible importance to the manufacturers of this vicinity. I shall now present the outline of a system which appears to me to be pregnant with the most important results, both to the class of workmen and to the country at large; and which, if acted upon, would, in my opinion, permanently raise the working classes, and greatly extend the manufacturing system.

The general principles on which the proposed system is founded, are—

1st. *That a considerable part of the wages received by each person employed should depend on the profits made by the establishment; and*

2nd. *That every person connected with it should derive more advantage from applying any improvement he might discover, to the factory in which he is employed, than he could by any other course.*

It would be difficult to prevail on the large capitalist to enter upon any system, which would change the division of the profits arising from the employment of his capital in setting skill and labour in action; any alteration, therefore, must be expected rather from the small capitalist, or from the higher class of workmen, who combine the two characters; and to these latter classes, whose welfare will be first

**The woollen manufacture and the woollen cloth trade in general, have been less liable to great vicissitudes than, perhaps,**

affected, the change is most important. I shall, therefore, first point out the course to be pursued in making the experiment; and then, taking as an illustration a particular branch of trade, shall examine the merits and defects of the proposed system as applied to it.

Let us suppose, in some large manufacturing town, ten or twelve of the most intelligent and skilful workmen to unite, whose characters for sobriety and steadiness are good, and are well known among their own class. Such persons will each possess some small portion of capital; and let them join with one or two others who have raised themselves into the class of small master manufacturers, and, therefore, possess rather a larger portion of capital. Let these persons, after well considering the subject, agree to establish a manufactory of fire-irons and fenders; and let us suppose that each of the workmen can command forty pounds, and each of the small capitalists possesses two hundred pounds: thus they have a capital of £800 with which to commence business; and, for the sake of simplifying, let us further suppose the labour of each of these twelve persons to be worth two pounds a week. One portion of their capital will be expended in procuring the tools necessary for their trade, which will take at least £400, and this must be considered as their fixed capital. The remaining £400 must be employed as circulating capital, in purchasing the iron with which their articles are made, in paying the rent of their workshops, and in supporting themselves and families until some portion of it is replaced by sale of the goods produced.

Now the first question to be settled is, what proportion of the profit should be allowed for the use of capital, and what for skill and labour? It does not seem possible to decide this question by any abstract reasoning; if the capital supplied by each partner is equal, all difficulty will be removed; if otherwise, the proportion must be left to find its level, and will be discovered by experience; and it is probable that it will not fluctuate much. Let us suppose it to be agreed that the capital of £800 shall receive the wages of one workman. At the end of each week every workman is to receive one pound as wages, and one pound is to be divided amongst the owners of the capital. After a few weeks the returns will begin to come in; and they will soon become nearly uniform. Accurate accounts should be kept of every expense and of all the sales; and at the end of each week the profit should be divided. A certain portion should be laid aside as a reserved fund, another portion for repair of the tools, and the remainder being divided into thirteen parts, one of these parts would be divided amongst the capitalists and one belong to each workman. Thus each would, in ordinary circumstances, make up his usual wages of two pounds weekly. If the factory went on prosperously, the wages of the men would increase; if the sales fell off they would be diminished. It is important that every person employed in the establishment, whatever might be the amount paid for his services, whether he acts as labourer or porter—as the clerk who keeps the accounts, or as book-keeper employed for a few hours once a week to superintend them, should receive one half of what his service is worth in fixed salary, the other part varying with the success of the undertaking.

any other which can be named. There have been, for instance, none of those sudden and extensive fluctuations by which the cotton manufacture has not infrequently been agitated. One consequence of this circumstance is, that while such large fortunes have not been either acquired or lost in the cloth trade as in that

In such a factory, of course, division of labour would be introduced; some of the workmen would be constantly employed in forging the fire-irons, others in polishing them, others in piercing and forming the fenders. It would be essential that the time occupied in each process, and also its expense, should be well ascertained; information which would soon be obtained very precisely. Now, if a workman should find a mode of shortening any of the processes, he would confer a benefit on the whole party, even if they received but a small part of the resulting profit. For the promotion of such discoveries, it would be desirable that those who make them should either receive some reward, to be determined after a sufficient trial by a committee assembling periodically; or if they be of high importance, that the discoverer receive one-half, or two-thirds, of the profit resulting from them during the next year, or some other determinate period, as might be found expedient. As the advantages of such improvements would be clear gain to the factory, it is obvious that such a share might be allowed to the inventor, that it would be for his interest rather to give the benefit of them to his partners, than to dispose of them in any other way. .

The result of such arrangements in a factory would be,

1. That every person engaged in it would have a *direct* interest in its prosperity; since the effect of any success, or falling off, would almost immediately produce a corresponding change in his weekly receipts.

2. Every person concerned in the factory would have an immediate interest in preventing any waste or mismanagement in all the others.

3. The talents of all connected with it would be strongly directed to its improvement in every department.

4. None but workmen of high character and qualifications could obtain admission into such establishments; because when any additional hands were required, it would be the common interest of all to admit only the most respectable and skilful; and it would be far less easy to impose upon a dozen workmen than upon the single proprietor of a factory.

5. When any circumstance produced a glut in the market, more skill would be directed to diminishing the cost of production; and a portion of the time of the men might then be occupied in repairing and improving their tools, for which a reserved fund would pay, thus checking present, and at the same time facilitating future production.

6. Another advantage, of no ordinary value, would be the total removal of all real or imaginary causes for combinations. The workman and the capitalist would so shade into each other,—would so *evidently* have a common interest, and their difficulties and distress would be mutually so well understood, that, instead of combining to oppress one another, the only combination which could exist would be a most powerful union *between* both parties to overcome their common difficulties.

department to which we have just alluded, perseverance, industry, and skill have seldom or ever failed to acquire not only competence but affluence. Thus a very preponderating portion of the rich manufacturers and traders of the district, consists of men who, much to their own honour, have risen by their own exertions and diligence from the most humble circumstances to ease and opulence. Now that the woollen manufacture is more concentrated than it was, this is not likely to be the case so frequently as formerly. It may also be remarked in this place, that there is a greater diffusion of comfort among the population in the woollen district, than in any other manufacturing vicinity.

The woollen manufacture, however, has by no means been without its periods of agitation, especially when dissensions have arisen between the masters and the men relative to the remuneration which ought to be given for labour, and the distribution of employment. It is not the province of the writer to give any account of disputes, which it is particularly desirable should be buried in complete oblivion. It may be remarked that the last difference of the kind, which occurred in the present year, (1834) was the most formidable, and that it terminated in the dissolution of the cloth dressers' and workers' Trades' Union, which had existed for several years, and had exercised a very great influence upon the affairs of this district.

We must not forget to state, that the fine cloth manufacture of the West of England, some years ago was introduced into this district. Mr. Wm. Hirst, of Leeds, outstripped the clothiers in the West of England, in the manufacture of black and blue superfine cloth; and his zealous endeavours to promote the manufacturing vicinity in which he resided, appeared likely to be crowned with permanent success. But although many of the manufacturers in this part of the country, stimulated by his example, engaged in the fabrication of woollens of a superior description, and although, too, the term Yorkshire cloth, neither at home nor in foreign countries, conveys the idea of inferiority, yet circumstances have induced the partial abandonment of this system of manufacture, and the West of England remains supreme in its own department.

We must now give some particulars relative to the woollen cloth market in Leeds, and the system of sale adopted by the manufacturers.

The original market for woollen cloth, was held on Leeds

Bridge, selected for the purpose, we should conceive, because of its publicity. It must, however, have been strangely inconvenient, and it must have presented a curious and ludicrous scene. The packhorses brought their loads, stalls were erected, and the clothiers, amidst tumult and confusion, disposed of their goods to the purchasers. The market was removed, although the system was preserved, in 1684. On the fourteenth of June, in that year, the woollen cloth market was removed into Briggate, it was held on the early part of the market day, it was closed by the ringing of the bell at the old chapel on the bridge, (see vol. 1, p. 105,) then the goods and the benches were immediately removed, and the street was occupied by the country linen drapers, shoemakers, and other tradesmen.

The very great inconvenience of holding an important and rapidly increasing market in the open air, soon induced the clothiers and the merchants to procure better accommodation, and shelter from the inclemency of the weather. In 1711 the first Cloth Hall in Leeds was erected; it stood on the site of the old Hospital; the first market was held in it on the 29th of May in the above mentioned year; but it soon proved too limited for the public convenience. In 1755 this place was disused by the clothiers, and another Hall was built in Meadow Lane; this hall was seventy yards long by ten broad; but this also was speedily abandoned for the more commodious edifices which have now to be described.

The Coloured Cloth Hall was erected in 1758; here the country manufacturers or clothiers sell the coloured cloths in their rough state to the merchants and finishers. The building is quadrangular, of brick, enclosing an open area, and is one hundred and twenty yards and a half long, and sixty-six yards broad. It is divided into six departments, which, from their magnitude, are properly enough called streets. Each street contains two rows of stands, and each stand measures twenty-two inches in front, having marked on it the name of the clothier to whom it belongs. The total number of stands is one thousand eight hundred, and each is freehold property. Each stand cost originally £3. 3s., but about the beginning of the present century, they sold at from £16 to £24 each; since that time the value has been greatly reduced, and the average price now amounts to very little. In the year 1810 an additional story was erected on the north side of the Coloured Cloth Hall, and is

used principally for the sale of ladies' cloths in the undyed state.

Formerly three thousand clothiers might be seen on a market day, in this building, and transactions to the amount of from fifteen to twenty thousand pounds would be completed while the market was open. Although the amount of these transactions has been greatly diminished, the scene is deeply interesting to strangers.

The White Cloth Hall, which was built in the year 1775, is on the same plan with the other, of nearly the same extent, and the price of its stands has undergone similar fluctuations. The original cost of these stands was about £1. 10s.; some years ago they advanced to £6 or £8 each; but now they sell on an average for not more than one pound. This enormous depreciation is not owing to any decrease in the quantity of woollen goods manufactured, but to the factory system having so far prevailed over the domestic system, as to reduce the number of that valuable class of men, the clothiers attending the Leeds market, from upwards of three thousand to about half that number.

The following is the mode in which the markets are conducted in these halls. The market days are on Tuesdays and Saturdays, on which days alone the merchants are permitted to buy or to inspect the cloths in the halls. In both the halls the regulations are similar, and are admirably calculated to subserve both regularity and expedition. The markets are held in the morning; they are opened by the ringing of a bell; each manufacturer or clothier appears behind his stand and the sales immediately commence. At the end of an hour, a warning bell announces the approaching close of the market; and the sound of the third bell, in a quarter of an hour afterwards, terminates the business of the day, Each merchant now quits the hall on pain of a penalty of 5s. for every five minutes that he continues in it after the last bell has rung; and thus, in an hour and a quarter, all the transactions are completed. The Mixed Cloth Hall opens at half-past eight in summer; nine in spring and autumn; and half-past nine in winter. The White Cloth Hall opens when the other closes; and strangers passing through the town frequently gratify themselves by visiting the halls during the hours of business, to which there is no objection. The cloth is brought to these halls in the unfinished state, and it is dressed

under the merchant's direction, either by his own workmen or by persons whose business is to dress and finish woollen goods. One of the regulations of the halls is, that clothiers, who have not served a regular apprenticeship to the business, cannot occupy any of the stands.

We must not omit to mention, that, in 1792, another Cloth Hall was opened on the basement story of the Music Hall, which was designed to afford accommodation to those manufacturers who were excluded from the other halls, because they had not served a regular apprenticeship to the trade. This place received the designation of "Tom Paine's Hall," but has been abandoned several years.

## II. THE WORSTED MANUFACTURE.

In the account which we have given of the early history of the woollen manufactory, we have stated a number of particulars which equally apply to the history of the worsted manufacture. A coarse manufacture of this description of goods may possibly have existed in the time both of the Saxons and of the early Normans, but no particulars, in its history, are worthy of distinct mention until the reign of Edward III. That Norwich, even at that period, was eminent for its worsted manufacture, is ascertained by a petition from the worsted weavers and merchants of that town, who petitioned the king, in 1348, to revoke his patent of an Aulneger of worsted in that city and county, and that they might have the grant of the same in his stead. Their petition was granted.

From a circumstance which occurred in the same reign, it it would appear that the worsted manufacture had only recently been introduced into England. For when Edward fixed the staple of English wares in Calais, "woollen cloths" of worsteds are spoken of as brought from other countries, yet it appears that forty-six years afterwards (1390) they were manufactured in great variety in this country.

There has been much discussion on the origin of the term WORSTED. It has been alleged that this description of goods derived its name from the fact, that it was first manufactured in England, at a town or village in Norfolk, called Worsted. It is, however, stated by others, that the village took its name from the manufacture, and not the manufacture from the village.

The probability is, that the name is of foreign origin, and that both the statements to which we have alluded, are to be regarded in the light of mere conjecture.

From the Fœdera it appears, that in 1376, the manufacture of worsted goods had so increased, that they were exported through Calais to the continent of Europe. A few years afterwards, this exportation was reduced to a system, and laws were enacted for its regulation. As a specimen of these laws, we quote one which was passed in 1393, which arranged that bolts of single worsteds might be exported any where, on paying the usual customs, but without paying the duties of Calais. "But no double worsteds, nor half double, nor worsteds ray, nor motley, shall be carried out." Uncouth as is the phraseology of the law, it sufficiently proves the fact already adverted to, that this manufacture, even at this remote period, was carried on to a comparatively considerable extent.

The prosperity of this manufacture, at Norwich, seems to have continued without any material abatement, notwithstanding the anarchy of the kingdom and the barbarism of the feudal times. The manufacture of fine worsted stuffs must have certainly advanced with great rapidity in Norwich and in the adjacent districts, when we find in 1442, (20th Henry VI.) that a statute was passed, directing that every year, during four years, four wardens of worsted weavers should be chosen "to do right, and to make due search of worsteads, in Norwich, and two in Norfolk, and of what length and breadth all sorts of worsteds made in Norwich and Norfolk shall be." In these as in later times, governments had a strong desire to meddle in all matters of manufacture, and to monopolize all transactions of commerce; their policy was most injurious, and their protection, as no doubt they were ready to term it, directly tended to retard the progress of the interests they professed to subserve. At the same time, these and other enactments, which might easily be multiplied to a very considerable extent, fully demonstrate the early manufacturing celebrity of Norwich in that particular department, which, for five hundred years, has occupied the time and rewarded the industry of its inhabitants.

Frauds are always practised wherever prosperity attaches to any branch of trade. It was so in this department of industry; and the interference of the legislature was demanded. About the middle of the reign of Henry VI. the manufactures of Norwich

had so fallen in reputation by reason of these frauds, most probably consisting in the passing of inferior commodities and goods of diminutive dimensions, that a royal instruction was given to the wardens, to see to it most carefully, that good merchantable worsteds were made, of the proper length, breadth, and substance—the reason of this instruction is evident from the expressive phrase, "which worsted goods were *formerly* greatly esteemed and desired in foreign parts beyond sea." The manufacture, however, speedily revived, and in the reigns both of Henry VII. and Henry VIII. we find frequent enactments and references which prove its increase and extent. This advance seems to have continued with occasional intermissions, until the middle of the seventeenth century. At this period, (1650,) by an act of the Rump parliament, the worsted weavers of Norwich and Norfolk were formed into a regular incorporation. We shall take our leave of Norwich by remarking, that although, about the middle of the last century, Norwich lost the manufacture of the coarser kinds of worsteds, except camlets, her manufacturing prosperity continued to enlarge. Thus Arthur Young states in 1771, that the worsted manufactures had increased in that town four-fold in seventy years. The number of looms at that time were supposed to amount to twelve thousand, each loom was stated to employ six individuals, and the total annual value of the goods was estimated at twelve hundred thousand pounds. The history of the manufactures at Norwich is connected with the history of manufactures in this district, inasmuch as a very large proportion of the worsted yarn employed at Norwich, has recently been supplied from the worsted mills in this part of the country.

A very great revolution has taken place in the worsted manufacture within the last fifty years. At that period the counties of Norfolk, Suffolk, Hertfordshire, and Essex, not only supplied, as the product of hand labour, all the yarn which was required by the manufactories of the first of those counties, but also sent a considerable quantity of the same commodity to Halifax and Manchester. But since the introduction and prevalence of machinery, the case is exactly reversed, and the greater part of the yarn, used at Norwich, is sent from the northern counties of England. Very general distress was occasioned in the spinning counties by this change, in consequence of the deprivation of employment it occasioned to the wives and

children of the cottagers. Until the middle of the last century, worsted goods were manufactured in considerable quantities in Warwickshire, Oxfordshire, and Northamptonshire; but about that time the extension of the worsted trade in the West Riding of Yorkshire, particularly at Halifax, Bradford, and Wakefield, gradually drew this trade, in a great measure, away from those counties. The manufacturers in Yorkshire, or rather the merchants who bought the worsted pieces from the manufacturers, were, however, long unacquainted with the best modes of dying and dressing them; they were therefore sent to London or Coventry to be finished, but afterwards they were finished in Yorkshire. The demand to Spain, Portugal, Italy, and the Levant, took off the greater part of the worsted goods manufactured at Halifax; those manufactured round Wakefield and Bradford, consisting chiefly of tammies and shalloons, were consumed principally by England and her colonies. The Piece Hall at Halifax was first opened about the year 1780; and the intervening time, from thence to the year 1792, or the breaking out of the French war, may be regarded as one of the most flourishing eras of the worsted trade in Yorkshire. Though the cheapness of calicoes as an article of female dress, since the improvements in the cotton manufacture, materially abridged the sale for some kinds of worsted goods in England, this was more than compensated by the increased demand for carpets with worsted warps, and other articles of luxury, in which worsted yarn was employed.

The demand in foreign markets, from the year 1782 to 1792, for English worsted goods, greatly exceeded that of any former period; but after the breaking out of the French war, the worsted trade at Halifax began to decline. The greater part of the foreign markets being closed against us, most of the mercantile houses engaged in the export of worsted pieces were in consequence ruined or declined; some of the extensive, and many of the small manufacturers, engaging in the cotton trade. The introduction of English calicoes into Turkey and other parts tended also to lessen the regular demand for shalloons and other worsted goods, as articles of female dress, in those countries. Soon after the breaking out of the French war in 1792, the spinning of worsted by machinery was established at Bradford, and the vicinity; and continuing to increase, drew round that place the manufacturers of worsted goods on the decline of

the Halifax trade. Bradford is now become the principal seat of the worsted manufacture in Yorkshire; and some of the proprietors of the worsted mills, besides supplying the smaller manufacturers with yarn, employ a very great number of looms themselves, and carry on this branch of trade on a scale of extent never before known in the worsted manufacture.

The worsted manufactory has been the means of increasing the prosperity and population of the town of Bradford, in a manner altogether unprecedented in British history. It now presents an astonishing scene of active and successful industry, its market is one of the greatest in the kingdom, and its manufacturers and merchants are distinguished by their skill, diligence, and enterprise. The Piece Hall, at Bradford, is a tolerably commodious mart for stuff goods; it is one hundred and forty-four feet long by thirty-six broad, and is divided into two apartments—the upper and the lower chamber.

In the stuff, as well as the woollen manufacture, machinery worked by steam, has in a great measure superseded the use of manual labour. Even the weaving is now generally done by power. The power looms, on their first introduction, were the objects of the inveterate rage and hatred of the weavers. In the year 1822, Mr. Warbrick, a worsted stuff manufacturer, got one of these looms made as secretly as possible, and sent it privately to be set to work in a mill, at the village of Shipley; but it was scarcely put in motion, ere the bellman was sent round to the neighbouring villages to give notice of its arrival, consequently a great number of weavers assembled round the mill, and threatened the whole frabric with destruction, if the obnoxious machine was not instantly removed; it was therefore immediately taken down, and placed in a cart, under the convoy of a body of constables, but it was no sooner seen than it was attacked by the enraged weavers, who routed the civil power, destroyed the loom, and dragged its roller and warp in triumph to Baildon. This riot took place April 18th, 1822, and now (1834) twelve years after the event, there are many hundreds of power looms at constant work in the town and its neighbourhood.

Although the principal seat of the worsted manufacture is at Bradford and its neighbourhood, yet the trade of Halifax has of late years considerably revived, and there are some very large stuff establishments in the neighbourhood of Leeds. In fact a large proportion of the stuffs made at Bradford is dyed at Leeds.

We have given the preceding histories of the Woollen Cloth and the Worsted manufactures, because they constitute the great sources of the wealth and comfort of the district under review. The following is a statement of the localities of these manufactures. The woollen cloth, in the neighbourhood of Leeds and Huddersfield—the worsted stuff, at Bradford and Halifax—blankets and carpets, at Dewsbury and Heckmondwike.

But these, though the principal, are not the only manufactures of the district. In Leeds are some of the largest flax mills in the kingdom, with many extensive dye houses and dressing shops, where both woollen and worsted goods are finished, after being purchased in the rough at the cloth halls of Leeds and Huddersfield, and the Piece-halls of Bradford and Halifax. At Bowling and Low Moor, and in the neighbourhood, are several extensive iron-foundries; and at Leeds, glass, earthenware, and tobacco are manufactured extensively. The history of these branches of industry and sources of wealth, it is, of course, impossible to present in this work. Those manufactures which are peculiar to the district, being alone the proper subjects of our narrative.

## III. COMMERCIAL FACILITIES.

The trade of this district is materially subserved by its natural and artificial advantages. These advantages we shall now proceed to point out, commencing with the artificial.

The NAVIGATION of the district will, of course, form the first object of our attention. We, therefore, proceed to enumerate its

### CANALS.

Of these media of commerce and communication, the first in importance is,

THE LEEDS AND LIVERPOOL CANAL. By this canal the district has a communication with the German Ocean and the Irish sea, and with two of the greatest commercial ports in the kingdom. The Leeds and Liverpool Canal is one of the most wonderful monuments of British industry and patriotism. The great object of its original promoters was stated to be the construction of *"a navigable communication between the east and west seas,"* for the effecting of which, an act of parliament was obtained in 1770, by which they were constituted a body corporate, by the name of *"The Company of Proprietors of the Canal Navigation from Leeds to Liverpool,"* with power to raise the sum of £320,000, in shares deemed personal estate. The line of the canal was first surveyed by Mr. Longbotham, whose plans, after being examined by that great surveyor, Mr. Brindley, were adopted. Mr. John Hustler was one of the most active projectors, and Mr. James Fletcher was principal engineer for the work, which was commenced at Halsall, in Lancashire, on November 7th, and continued with such great exertion and spirit, that in a few years there were finished 33½ miles on the Yorkshire side, viz., from Leeds to Holm Bridge, near Gargrave; and 28 miles on the Lancashire side, viz., from Liverpool to Newbrough; but the money subscribed being all expended, the work was discontinued for several years. In 1790 another act was obtained to enable the company to vary the line from the north to the south side of the river Calder; and to raise a further sum of money. The great work was now resumed, and in 1794, the company obtained another act, to enable them to make a considerable alteration in the line, so as to pass by the market towns of Burnley, Blackburn, Chorley, and Wigan, where the line joins the head of the Douglas Navigation. The whole

line, according to this arrangement, is 129 miles, and was finished on the 19th of October, 1816, when it was opened by a splendid aquatic procession, which passed along the canal from Leeds to Liverpool. The summit of this extensive inland navigation is at Foulridge, near Colne, where it passes under ground 1630 yards by a tunnel, which is 18 feet high and 17 feet wide. The fall eastward to the Aire at Leeds is 409½ feet; and westward to the basin at Liverpool 431 feet, which basin is about 52 feet above the river Mersey at low water. Between the summit, and Leeds, are 44 locks, viz., 15 to Holm Bridge, 11 from Bingley to the junction of the Bradford Canal, and 18 to Leeds. On the line of this canal are several large aqueducts, particularly one over the Aire below Bingley, and another a little above Gargrave. The canal is five feet deep, and forty-two feet wide at the top. The dimensions of its locks are about seventy feet in length, and fifteen and a half feet in width.

The warehouses of the Canal Company, at Leeds, are very commodious, and are placed under excellent management.

THE BRADFORD CANAL is a branch of the Leeds and Liverpool canal, communicating with the town of Bradford; it is about three miles long, and has a fall of eighty-seven feet. It is unnecessary to expatiate upon its immense advantage to the town.

THE AIRE AND CALDER NAVIGATION is of the greatest possible consequence to the town and neighbourhood of Leeds, and by its connexion with the Leeds and Liverpool Canal, it forms a communication with the whole West Riding of Yorkshire and the County of Lancaster. We have already stated that the burgesses of Leeds, in the reign of John, were accustomed to carry their goods by the river Aire, (see Vol. I, p. 173.) The first reference to the navigation of the Aire and Calder occurred in 1627, when Mr. Meeres suggested to Sir T. Savile, at that time the greatest man of this part of the country, the propriety of making the Calder navigable to Wakefield. The very curious letter of this gentleman will be found in a note.* The Aire and Calder

"NOBLE KNIGHT.

"Emboldened by the benignity of your noble father, and yourself, I have written a letter to him and this to you. I beseech for employment, and dare protest my industry, faithfulness and devotion to your honours. I have mentioned the for the rivers in my letter to his honour, referring it to yours, and your conference with him; because of this parliament, and your last proposition to require a benevolence from the country, to defray the

Company was incorporated by an Act of Parliament, passed in the ninth and tenth years of William and Mary. The general direction of the Aire is nearly west, by a serpentine course, from which the lowest part of the Calder branches south west, by a crooked

charge of the works; and in respect, I have hitherto, without supply, expended my time and charges at three last parliaments, solicitous for the country's good, I thought it fit to lay before you the ensuing propositions:—

"I. That you would require a benevolence, from Wakefield and the county, to defray the charge of a new bill, and my solicitation.

"II. That from the river to Wakefield, the best way to levy the charge is, by this act, to enforce a tonnage to be paid for the passage of commodities at these places, Beates Knottingley Mills, Castleford Mills, and the fords betwixt Methley and Wakefield.

"III. That a commission be inserted in the act, for the performance and allowance of works requisite for navigations.

"IV. That this may be extended, so that, except in hard frost, barges may pass in safety upon the Frith waters through Lincolnshire and Isle of Ely, from Wakefield, York, and that country, Nottingham, and the shires upon Trent, unto Cambridge, St. Edmundsbury in Suffolk, Hertford, and the other port of Lynn in Norfolk, Bedford and Huntingdon, Peterborough river in Northamptonshire, Stamford and Rutlandshire, port of Boston, and many other towns in Lincolnshire.

"That these are feasible I can assure you; but to be approved at first in accomplishing the performance, yet will there be no great difficulty to those that survey them. I with others have passed to and from these places, both in winter and in floods, and have been inquisitive and industrious for the advancement of commerce; and being assisted in the charge, shall separately demonstrate how these things may be perfected for a summer's navigation, and the charges of the particular works, I have considered where against there will be some opposition. But for the full of the benefits accruing by these enlargements of which is now as it were hyde bound, the and veins within this body the land being stopped, and the land chargeable, the glimmering light of my experience is not able to perceive, for when I have perused, like prospective glasses, the opinion of some tradesmen, they have confessed the riches of this mine, but would not see into the depth of the treasure. As for Wakefield, if you think it be fitting, and that you be in the country before the parliament, and can spare but one day's time to survey that river, you will be confirmed in the feasibleness, and my art, and then may I guess very near the charges, when you approve of the works, for I must first be resolved whether it shall be left free to the country, or conferred upon particular men. Then the stations to be approved certain, then the compositions with owners, and solicitations, and then may a certain valuation be set what the particular charges and total sums may amount unto for the compositions, confirmations, perfection and maintenance of the navigation, and for the others, for extraordinaries may chance to be double the ordinary expenses or more. Sir, upon a confirmation of tonnage by parliament, I can assure you of

course of about fifteen miles. The first of these rivers, though an internal one, begins near the level of the tide way, and consequently, no part of the navigation is much elevated. The proprietors of this navigation are authorised to exact a tonnage of sixteen shillings per ton in winter, and ten shillings in summer between Leeds and the Ouse. The warehouses belonging to this company, and especially those on the north side of the river, are of immense dimensions. They were built in 1827 and 1828.

The Calder and Hebble Navigation is scarcely within the limits of our district; it proceeds from Wakefield to the river Hebble, coming from Halifax, and by means of the Hebble Navigation to Sowerby Bridge, and the Rochdale Canal from

undertakers, but I would wish you not to confer this upon any but your especial friends, for great will be the benefit accordingly as the tonnage shall be rated, and as that is to be assessed. The fees for the bill may be thought certain, but the preparation require both faithfulness and intelligence, care and industry, and yet I doubt not but that these first sums may in present be had, if your honourable father and your noble self be pleased to write to, or mention this to Wakefield and the country. I have had many fair promises in this kind, from some of the Wakefield and others, and hope they will have a respect to me, in some kind sort, who have had the experience how well I wish them. There are some, no doubt, of them continually in London, and about Blackwell-hall, and at times suppliants to your honourable father; may it please you, to make trial of their affections to this purpose. Sir, I have heard of some agitations concerning Newcastle, I should desire to have employment in any plan under you, if you please in any thing to make use of my service or science; if the sun of favour may but shine upon me I shall be revived and persist in actions that do now live by contemplation, for want of employment addicting myself to my book, comforting myself in my retiredness with these delights, and therein always labouring to enable me to them and for action; while I live thus as in a cell, if you will vouchsafe to demand my opinion in any thing, please to set down your propositions, and in the resolution, I will truly express my knowledge with zeal to your service. I find contemplative spirits as restless as active; in both thought and action, I account it a happiness to serve you. Expecting then to understand your pleasure for my employment, I have writ to a friend to attend you, that if I may have a letter from you, we be sent for to London, I will wait upon your commands. In the mean time, I, having the copy of my former bills, will prepare another rough-hewn, to be upon conference polished by counsel to be tendered to the parliament, for the good of the country and your honours. Thus I shall always remain, faithfully devoted to your commands,

" ROGER MEERES.

" From my house in Bradley, Suffolk, near Newmarket, February 7, 1627. To my noble friend, Sir Thomas Savile, Knight, at his house in the Strand, over against Ive-Lane, deliver this."

Sowerby Bridge to Manchester; it connects the navigation of Wakefield with that of the Western Sea.

## THE LEEDS AND SELBY RAIL ROAD.

The transit of goods to and from Leeds, as might be expected from the population of the town and the manufacturing prosperity of the surrounding district, has long been immense. In remoter times, goods were generally conveyed in hampers or sacks, on pack horses, which frequently proceeded one after the other in succession to a considerable number. Carts afterwards were brought into use, and about 1750 the waggons of regular carriers from town to town were introduced. About the same time, the incalculable advantages of water carriage, began to be generally appreciated, and the canal system was justly regarded as one of the grand sources of national convenience and wealth.

We have seen that in the ninth and tenth years of William and Mary, the Aire and Calder Company was incorporated; and that the Leeds and Liverpool Canal Company was incorporated considerably later, viz., by acts passed in the tenth, twentieth, and thirty-fourth years of George III. In 1769 another Canal was projected, to which, on account of the similarity of its object with the present railway, we must refer. In that year, Mr. James Brindley surveyed a line of navigation from the Ouse river at Selby to the Leeds and Liverpool canal, near the termination of the Aire and Calder Navigation at Leeds. It was proposed to pass Thorpe dam near Thorpe Hall, Hambleton, Hillham, Burton, Salmon (where a tunnel was to have been formed) near Fairburn, Newton, the Fire Engines, and cross the Aire river by Thwaite Mill, Hunslet and so to Leeds, a course of twenty-three miles in length. But the opposition of the Aire and Calder Company, whose rates of tonnage were high, and of some other persons, proved fatal to the scheme when it came before Parliament.

When the vast advantages which would accrue to the empire by the use of locomotive engines on rail-roads had been fully ascertained by trial, it was immediately perceived that the construction of a rail road from Leeds to Selby would not only prove remunerative to the proprietors, but highly conducive to the prosperity of both these towns, and to the general convenience of the public. Accordingly a Company was formed in 1829, application was made to Parliament, and the requisite act

received the royal assent on the first of June, 1830. The act is intitled, "An Act for making a railway from the town of Leeds to the river Ouse within the parish of Selby, in the West Riding of the County of York." The following is an abstract of the Act.

The preamble states, that the making and maintaining of a railway or railways, with proper works and conveniences, for the passage of waggons and other carriages, from the town of Leeds to the river Ouse at Selby, would be of great advantage to the inhabitants of the West Riding, and the merchants, ship owners, and other inhabitants of the town and port of Kingston-upon-Hull.

The Proprietors are incorporated by the name and style of "The Leeds and Selby Railway Company." Empowered to make the railway, and to take lands for the same purpose.

The width of the railway between the inside edges of the rails is to be not less than four feet eight inches, and the distance between the outside edges of the rails shall not be more than five feet one inch. In crossing public roads the ledge of the railway is not to rise above nor sink below the level of the road more than one inch.

Where the railway crosses any public high road on a level, the company are to erect gates at each side of the road, such gates to be closed after any waggons have passed through.

The probable expense of making the railway was to amount to the sum of £200,000; and the sum of £177,000 had been subscribed, but the whole was to be subscribed before the work is commenced.

The proprietors were authorised to raise money amongst themselves for the undertaking, not exceeding £210,000, to be divided into shares of £100 each; and they might also raise an additional sum of £90,000 on the credit of the undertaking, by way of mortgage. The interest of money borrowed to be paid in preference to dividends.

The following is the rate of tonnage for goods conveyed along the railway:—

For lime, to be used as manure, dung, compost or other manure, and for materials for the repair of public and private roads and highways, the sum of one penny per ton per mile.

For coal, lime, limestone to be used otherwise than as manure, coke, culm, charcoal, cinders, stone, sand, clay, fullers' earth, building, pitching, and paving stones, flags, bricks, tiles and

slates, pig lead, pig and old iron, the sum of three-halfpence per ton per mile.

For sugar, corn, grain, flour, dyewoods, timber, staves, deals, lead, bar iron, and other metals, the sum of twopence halfpenny per ton per mile.

For cotton and other wool, hides, drugs, manufactured goods, and for all other wares, merchandise, articles, matters, or things, the sum of threepence per ton per mile.

The following are the tolls for the conveyance of passengers or cattle on the railway:—

For every person passing in or upon any carriage for any distance not exceeding five miles, the sum of sixpence; for any distance not exceeding ten miles, the sum of one shilling and sixpence.

For every horse, mule, ass, or other beast of draught or burden, and for every ox, cow, bull, or neat cattle, carried in or upon any carriage, for any distance not exceeding five miles, the sum of ninepence; for any distance not exceding ten miles, the sum of one shilling and sixpence; and for any distance exceeding ten miles, the sum of two shillings and sixpence.

For every calf, sheep, lamb, or pig, carried in or upon any carriage, the sum of sixpence for any distance.

The company are also authorised to carry and convey upon the said railway, all goods and merchandise offered them for that purpose, and the tolls and charges, including those above-mentioned for the entire distance of the railway, are to be as follows:—

For lime, limestone, dung, compost, and other manure, and for materials for the repairs of public and private roads, and for stone, sand, clay, building, pitching, and paving stones, tiles and slates, and for timber, staves, and deals, the sum of six shillings per ton.

For sugar, corn, grain, and flour, dyewoods, lead, iron, and other metals, the sum of seven shillings per ton.

For cotton and other wool, hides, drugs, groceries, and manufactured goods, the sum of eight shillings and sixpence per ton.

For hops, tea, wines, spirits, vitriol, glass, and other hazardous goods, the sum of ten shillings and sixpence per ton.

And for any distance short of the whole length of the said railway, not exceeding a rateable proportion of such several sums, according to the distance.

And for coal, coke, culm, charcoal, and cinders, carried or conveyed along the said railway, or any part thereof, the sum of twopence halfpenny per ton per mile.

And for persons, cattle, and other animals, such reasonable charge as shall from time to time be determined by the said Company.

A penalty is inflicted upon persons walking on the railway or allowing horses and cattle to be driven along it.

The act is declared to be a public act, and to be judicially taken notice of as such by all judges, justices, and others, without being specially pleaded.

Inasmuch as the Leeds and Selby Railway may most justly be considered a national undertaking, and since, too, the insertion will prove interesting and advantageous to the reader, we shall, in this place, record the names of the original subscribers, who, by act of parliament, were formed into the Company. They were the Earl of Mexborough, Lord Reay, the Honourable Edward Robert Petre, John Atkinson, George Alder, Obadiah Brooke, Richard Bramley, T. Benyon, Jun., Thomas Bruce, Thomas Davison Bland, James Brook, William Williams Brown, John Broadley, Thomas Bell, Thomas Barkworth, John Beadle, Henry Broadley, Henry Blundell, Francis Chorley, Newman Cash, George Coulson, John Christopher Cankrien, Henry Duncombe, Thomas Slingsby Duncombe, Peter Ewart, Joseph Smyth Egginton, Samuel Hall Egginton, Charles Frost, Samuel Cooke Frankish, Richard Oliver Gascoigne, Thomas Oliver Gascoigne, Richard Oliver Gascoigne, Jun., Benjamin Gott, John Gott, William Gott, William Gatliffe, Edward Grace, Stephen Gee, John Hives, William Hey, William Hey, Jun., Robert Harrison, Adam Hunter, Joseph Holroyd, Stephen Todd Holroyd, Thomas Hirst, John Hernaman, John Holmes, Francis Hall, Jun., Benjamin Horner, William Parratt, Edward Knowles, Richard Leonard Lee, John Levett, Henry Levett, Thomas Loft, George Liddle, H. C. Marshall, John Marshall, Jun., James Garth Marshall, Samuel Margerison, James Nelson, William Newman, James Ogle, Samuel Ogle, Thomas Benson Pease, Thomas Phillips, John Pollard, John Pearson, Thomas Procter, John Cowham Parker, Mary Robinson, Richard Ripley, Thomas Robinson, George Rudstone, William Richardson, Pane Riddell, William Sheepshanks, Thomas W. Stansfeld, George Silvertop, Samuel Smith, William Stainland, John Smith, Isaac

Spencer, Joseph Sykes, Avison Terry, John Terry, Richard Tottie, Matthew Thomas Trigg, George Hamilton Thompson, Thomas Topping, Thomas Thompson, William Titley, Jun., G. N. Tatham, Thomas Everard Upton, George Vincent, Jun., John Wilson, Charles Weddall, Charles Whittaker, John Wormald, Benjamin Walker, Thomas Ward, and John Yewdall.

The railway sets out from the upper end of Marsh Lane, one of the most unpleasant and dirty, but likely soon to become one of the most improving parts of the town of Leeds. The Company's warehouses are admirably arranged, they are vastly extensive, and afford every possible convenience for the reception and transmission of passengers and goods. The prodigious embankments upon which the railway is conducted from the tunnel, will excite the admiration of the visitor.

The railway itself now demands attention. It has been constructed under the superintendence of Messrs. Walker and Burgess, of London, civil engineers; and it may, without any hesitation, be pronounced to be one of the very best works of the kind in the world. Two lines of railway are laid down; these are six feet six inches apart from each other, so as to allow of the transit of horses between them. It is to be observed, that the lines on the Manchester and Liverpool railway, are only four feet and ten and three quarters inches apart. The rails are fastened into iron chairs, which are plugged into heavy blocks of stone, at the distance of three feet, and to prevent the loosening of the chair by the shaking of the rails, a sheet of Borrodaile's composition of felt is bedded between the chair and the stone. The road is formed by a bed of stone broken small as on Macadamized roads, and two feet thick. The length of the whole railway is about twenty miles—three miles of the way is on a dead level—seven miles on an inclined plane of one in one thousand—and the other inclined planes are so gentle in slope as to be nearly imperceptible to the naked eye. Messrs. Nowell and Sons, of Dewsbury, were contractors for the first two miles of the railway, including the tunnel, and Messrs. Hamer and Pratt, of Goole, for the remaining eighteen miles.

Almost immediately after leaving the starting place, the traveller arrives at the tunnel. This stupendous work is seven hundred yards in length, and in the deepest part of it, it is seventy feet from the surface of the ground to the level of the railway. One-third of the excavation is through rock, and the

remainder through shale and coal measures. The materials derived from the rock have been used for the foundation of the middle part of the railway. The tunnel was excavated from five different points—one at each extremity, and from three shafts sunk to the proper level, at intermediate distances. An excavation of one hundred and sixty yards in length, retained by a strong wall of excellent masonry rusticated, precedes the actual entrance into the tunnel. This entrance is by a handsome stone archway built with large stones, and admirably appropriated to its purpose. The whole affair does high honour to the engineers, and exhibits a striking instance of the triumph of science. The tunnel is twenty-two feet wide at the springing line of the arch, and nineteen feet high from the invert to the top of the arch; from the level of the railway to the top of the arch is seventeen feet. It is walled and arched with brick throughout. There are generally two courses of bricks placed lengthways so as to make the thickness of the arch twenty inches, and where the shale or earth is at all loose, there are three courses of bricks. The bricks are of superior quality, and they are carefully cemented with mortar, in which volcanic matter is mixed, and which soon becomes as hard and as tenacious as the brick itself. The walls are not perpendicular, but form a slight concave curve, so that the tunnel is wider at the springing line of the arch than at the level of the road. The object of this mode of construction is to give strength to the whole mass of brickwork, and to preclude the possibility of the superincumbent earth forcing in the walls. The work is still further strengthened by an inverted arch of brick, passing under the railway from wall to wall, wherever the excavation is through earth or shale. The proper consideration of this fact will enable the reader to form some adequate estimate of the stupendous nature of the work. The tunnel is sufficiently and very ingeniously lighted.

The change produced by the transit through the tunnel, is extraordinary, and as pleasing as it is extraordinary. The traveller leaves behind him a region where the smoke of countless factories pollutes the atmosphere and ascends to the skies, and he enters upon a scene where no such contamination affects his organs, where the whole population is agricultural, and where rural tranquillity and peace are never invaded and destroyed by the confusion and bustle of manufacturing industry.

The prospect on emerging from the tunnel is very fine;

embracing the beautiful valley of the Aire, the waving woods of Temple Newsam, and the pleasing plantations of Killingbeck. The embankment upon which the rail-road is carried from the mouth of the tunnel across the valley to the opposite hill of Halton, is a very stupendous work, and will excite the admiration of the traveller. The arch upon which it crosses the road to Ferrybridge, is an excellent specimen of workmanship, and the immense buttresses and stone work which support the embankment, constitute an astonishing display of human industry and art.

A little to the right of the road, towards the village of Halton, stands a small manufactory, concerning which the following curious and interesting particulars are given by the commercial annalist. Parliament granted £5000 to Messrs. James Berkenhout and Thomas Clarke, of Halton, near Leeds, on condition that they should make known to the public their newly discovered method of dyeing linen and cotton cloth, in scarlet, crimson, and other colours variegated; but though the secret was attempted to be divulged, no hues could ever be produced like the first specimens, which in all probability were the effect of accident, rather than skill, as had been the case eight years before at Barnard Castle, where a dyer's boiling kettles were in 1771 suddenly inundated by the overflowing of the Tees, which struck such a beautiful shade upon the cloth then in process, that it sold in London at a greatly advanced price, and orders poured in for more of the same hue, which the poor dyer could never again produce, the Genius of the river not deigning to pay him another visit. Mr. Berkenhout was the descendant of a Dutch merchant, who settled at Leeds. A descendant of his partner, Mr. Peter Clarke, still occupies the White Bridge Mill, at Halton, where he manufactures bunting for ship's colours, and where the first *power loom* in England was at work long before the public became acquainted with the steam power looms of the present day.

The manufacturing prosperity of this district materially depends upon its rich supply of EXCELLENT COAL, which is found in immense quantities in the neighbourhood of all the large towns. The following general particulars relative to the tract of country which contains this great source of riches, embody all the information for which we have room. It includes a great number of alternations of sandstone, clay, shale, coal, and

ironstone, and occupies the most populous part of the West-Riding. It is characterised by successive parallel ranges of high ground, whose longest general course is nearly north and south. These hills are most abrupt toward the west, while on the east they decline more gradually, one beneath another, and all beneath the magnesian limestone range, which among practical colliers, is vaguely asserted "to cut off the coal." The minute varieties in this extensive tract are innumerable; it may be sufficient to notice the more prominent features in their order of superposition. Beneath the magnesian lime and its subjacent sand appear the blue shale and thin coal of the vale of Went, succeeded by the grit freestone of Ackworth and Kirby. Beneath occur the swift burning coals of Wragby, Shafton, Crofton, and other places in the great clay district of the Dearn below Barnsley, and of the Calder below Wakefield. These various measures rest upon the coarse grit freestone of Rotherham, Barnsley, Newmiller Dam, and East Ardsley. Coal pits are sunk through it near Barnsley, to several thick seams of hard furnace coal, one of them 10 feet thick. The next great rock forms high ground, and frequently projects beyond the general range into detached hills. It occurs near Sheffield, Wentworth Park, and Bretton Park, forms the high ground of Horbury and Dewsbury, and of Middleton, near Leeds. Beneath are the valuable beds of ironstone, which are characterised by abundance of mussel shells, found near Rotherham, Haigh Bridge, Low Moor, and several other ironworks. Contiguous to the ironstone lie several veins of excellent coal. These soft strata, where they occur in steep banks under the preceding rock, are often covered with woods. Still lower in the series lies the rock of Wortley Chapel, Silkstone, Elmley, and Whitley Hall, with the valuable bituminous coals of Silkstone and Flockton, the best seams of the Yorkshire series. This rock, characterised by the smooth plain surfaces which it forms, enters the West-Riding from Derbyshire, and passing by Sheffield, Penistone, Huddersfield, Elland Edge and Clayton Heights, returns in a course parallel to the river Aire, by Idle and Chapel Allerton, toward the magnesian limestone.

It may be remarked, that connected with the procuring of coal, was the appearance of the first locomotive steam engines in this part of the country. It is generally believed that these engines were first employed by Mr. Trevethick, of Merthyr

Tydvil Iron works, in South Wales, in 1804; they were subsequently tried in other parts of the kingdom; but they were not brought into constant use in Yorkshire until 1812. In that year prodigious excitement was produced by the appearance of a locomotive engine on a rail-road between the colliery of the Rev. R. H. Brandling, at Middleton, and the coal staith at Leeds, a distance of three miles and a half. The first of these engines began to work on August 12th, in the above named year, being the birth day of George IV.

The quantity of coal used by the different steam engines in this manufacturing district, is enormous, but such are the vast supplies which evidently remain, that no apprehension is entertained of the exhaustion of the materials. It is the great drawback upon the prosperity and opulence of the country to the north and north-east of Leeds, that the coal which is required for the consumption of the inhabitants, has all to be carried by land at an enormous expense.

## THE INFLUENCE OF MANUFACTURES UPON PUBLIC HEALTH AND MORALS.

The general results of the prevalence of manufacturing industry in the district included within ten miles of Leeds, are too obvious to require any investigation whatever. We have already stated these results upon the cultivation of the soil and the prosperity of the inhabitants. We have already shewn that these manufactures have transformed heaths, deserts, quagmires, bogs, and scenes of desolation, into tracts of fertility and abundance; and they have increased the beauty, as well as the richness of the agricultural district, by stimulating, extending, and assisting the operations of those cultivators of the soil, who would otherwise have found no markets for their produce, and obtained no remuneration for their industry. But while beyond all this, we confess that the manufacturing industry of the people has carried to a wonderful extent the development of the powers of the human mind—while it has called forth the physical and intellectual capabilities of our species—and has, perhaps, amazingly accelerated the advance of the social system towards its ultimate end—it cannot be denied, that these results have, in some points of view, been eminently melancholy and disastrous.

First of all, it is evident that in large manufacturing towns, such as Leeds and Bradford, the health of the people is greatly

affected and deteriorated. To that eminent professional individual the late Mr. C. T. Thackrah, we are indebted for some deeply affecting details upon this melancholy topic. We shall condense the substance of his arguments and conclusions. Mr. Thackrah's observations particularly apply to Leeds.

"If we look immediately at home, we observe the wonders which science and art have effected. We see large buildings, manufactures of almost every kind, and substances so changed, reformed, and combined, that nature could hardly know her own productions. We admire the inventions of science, alike in their minuteness and their size, their accuracy, and their extent of operation. We see wool converted into cloth, in establishments so numerous and extensive as almost to supply the civilized world: we see the slight blue-flowered product of the field formed, in the same mill, into the thread which passes through the eye of the needle, and into the canvass which bears our ships to every region of the globe: we see rough and massive minerals drawn from the bowels of the earth, converted, on the one hand, into instruments which surpass in power the united strength of the largest animals, and on the other, formed into the finest and most delicate pieces of mechanism.

These, and works like these, are assuredly wonderful. But while we admire, let us examine. What are the effects of these surprising works—effects, I mean physical and moral? I say nothing of the wealth they produce or have produced, for wealth is good or evil according to its application: I refer to the health of fifty thousand persons, who spend their lives in the manufactories of Leeds and its neighbourhood, or in allied and dependent occupations. I ask, if these fifty thousand persons enjoy that vigour of body which is ever a direct good, and without which all other advantages are comparatively worthless? I ask, if the duration of life is as great here as in the agricultural districts?

To the first inquiry, the mere appearance of our population affords a reply. Take indifferently twenty well-fed husbandmen, and compare them with twenty manufacturers who have equal means of support, and the superiority of the agricultural peasants in health, vigour, and size will be obvious. Medical men, moreover, have daily proof of the ill effects on the human constitution, which our employments produce. They find a number, a variety, and a complexity of diseases, which are little known in country practice, and which, though not directly fatal, greatly reduce the powers of life.

The second inquiry will be most satisfactorily answered by reference to the bills of mortality.

In the Returns of Population for the year 1821, as taken according to the Act of Parliament, we find the following statement in reference to the three Ridings:—

*Allowing* 20,000 *Persons in each Riding, there were living in* 1821,

| | *East-Riding.* | *North-Riding.* | *West-Riding.* |
|---|---|---|---|
| Under 5 years of age | 2870 .... | 2775 .... | 8281 |
| 5 to 10, ..... | 2573 .... | 2643 .... | 2768 |
| 10 to 15, ..... | 2260 .... | 2231 .... | 2370 |
| 15 to 20, ..... | 1977 .... | 1999 .... | 2083 |
| 20 to 30, ..... | 3079 .... | 2914 .... | 3028 |
| 30 to 40, ..... | 2306 .... | 2208 .... | 2267 |
| 40 to 50, ..... | 2007.3 .... | 1843.7 .... | 1702.2 |
| 50 to 60, ..... | 1393.2 .... | 1420.2 .... | 1204.5 |
| 60 to 70, ..... | 914.0 .... | 1103.7 .... | 815.3 |
| 70 to 80, ..... | 474.4 .... | 629.6 .... | 377.9 |
| 80 to 90, ..... | 135.7 .... | 208.6 .... | 94.22 |
| 90 to 100,..... | 8.6 .... | 20.48 .... | 7.43 |
| 100 and above ..... | .42 .... | .83 .... | .09 |

This Table does not shew the proportion of children who die under the age of five years; but on other periods its bearings are important. We find that though the number of children living at the time of the calculation, is considrably greater in the West than in the other Ridings,—about six of the first class in the West to five of the same class in the North, the disparity gradually diminishes as we proceed to the succeeding classes: in other words, we find that considerably more persons die before they arrive at manhood in the West-Riding than in the North or East. As we advance farther, we observe that in the ages between forty and fifty the scale turns still more evidently against the West; for, though, as we know from other sources, the births in the West-Riding considerably exceed those of each of the other Ridings, the number of persons between the age of forty and fifty is actually less in the West than in either the North or East. The same decreasing ratio we find to continue till we

arrive at the term 80—90; and though the estimate of more advanced periods is, probably from the comparative paucity of numbers in the returns, rather irregular, yet the West-Riding is still below either of the others. It is therefore evident that the *duration of human life is considerably less in the West-Riding, the manufacturing district, than in other parts of Yorkshire.*

To come more immediately home,—let us compare the mortality in Leeds with that of a town destitute of manufactures; and afterwards with that of a merely agricultural district. I take at random Ripon and Pickering Lythe. In 1821, the population of the town and borough of Leeds was 83,796, and the burials were 1516, or one death in 55 persons. In the liberty of Ripon at the same time, the population was 12,131, and the burials were 180, or one death in 67½. But Ripon being subject in a degree at least to the evils of a town, we are required to compare the mortality at Leeds with that of an agricultural district, where the people and their habitations are not crowded. Pickering Lythe returned in 1821 a population of 15,232, and the number of burials 205; one death consequently in 74 persons. Taking, then, the mortality at Pickering Lythe as the natural one, there was an excess of 321 deaths in the borough of Leeds during the year 1821. And allowing for the increase of population since that period, we may fairly say that at least 450 persons die annually in the borough of Leeds, from the injurious effects of manufactures, the crowded state of population, and the consequent bad habits of life! We may say that every day of the year is carried to the grave the corpse of an individual whom nature would have long preserved in health and vigour;—every day we see sacrificed to the artificial state of society one, and sometimes two victims, whom the destinies of nature would have spared.

The destruction of 450 persons year by year in the borough of Leeds cannot be considered by any benevolent mind as an insignificant affair. Still less can the impaired health, the lingering ailments, the premature decay, mental and corporeal, of nine-tenths of the survivors, be a subject of indifference. Assuredly, an examination into the state of our manufactures has long been demanded, alike by humanity and by science."

The following classes of manufacturers are particularly alluded to by Mr. Thackrah; Slubbers of cloth,—men who form the

carded wool into tough loose threads,—and Spinners,—men who make these threads finer and stronger,—have a very active employment. Enabled, moreover, by the wages they earn to live well, these men are remarkably strong, robust, and healthy. Their countenances, when cleaned from the impurities of oil and dye, are often even florid. The children employed as piecener have moderate labour, and, notwithstanding their blue and greasy skins, are found to be generally free from disease. Indeed they appear stronger and plumper than any other children in towns. Cloth-dressers or Croppers, working at the shears, seem to be little injured by their employment; they are, however, too much crowded, and hence they occasionally suffer from disorders of the stomach. Affections, termed rheumatic, are also rather prevalent. We found few cloth-dressers aged; indeed in one large establishment they were almost all lads. This, however, results chiefly from the introduction of "cutters" or the dressing cloth by machinery, in which old men are rarely employed. By the confinement, indeed, rather than by the nature of the occupation, is health affected. Weavers have a confined atmosphere, and, though the limbs are fully exercised, the trunk is kept comparatively fixed, and the chest is not expanded. This stooping, however, is somewhat diminished by the mode of casting the shuttle with a string, instead of the hand. When weaving is carried on at home, the rooms are often small and ill ventilated; and among the Irish we find a sad want of cleanliness. Fever is rather frequent among weavers, but other acute diseases are rare; the men, however, seldom enjoy health. Digestion is imperfect, asthma and other affections of the chest are common. They complain of the smell from the oil-lamps. This no doubt annoys the lungs, but their reduction of health is attributable chiefly to the confinement. The susceptibility to fever may arise from the frequent defect of proper nourishment. The weavers of stuffs have low wages, and are often out of employ. There are more old men in the occupation of weaving than in most others. Burlers, always females, are kept in an irksome posture, and often in rooms too small. We have found 106 in one chamber, long indeed, but very low, and deficient in ventilation. The spine is much bent forward. This inconvenience is however somewhat lessened by the practice of sitting and standing alternately. The eyes often fail when women continue the employ for years. Frizers, who raise a

"nab" on the cloth, though they have not a fixed nor injurious posture, are kept in a close room often from 16 to 18 hours in the day. The process goes on without interruption, and relays of men consequently work by night. The noise of the machinery and the confinement, at first affect the head and impair the appetite, and a continuance of the employ finally renders the hearing obtuse. A dust rises from the cloth, but not in such degrees as to annoy the men. Frizers are intemperate, unhealthy, and short-lived. We could not hear of one aged man at the employ. Frizers fortunately form but a small class. Cloth-drawers, men who with needles draw up minute holes or repair injuries in the cloth, are kept almost all day with the spine curved, and the abdomen consequently compressed. In lettering, especially, the men are obliged to lean forward. Cloth-drawers sometimes sit, with short intervals only for meals, from five in the morning till eight at night. The air they breathe is often too confined; and occasionally, when working low-priced goods, they are annoyed with the dust from fullers' earth. Cloth-drawers are generally delicate, short-breathed, and subject especially to stomach complaints and head-ache. These indeed we found to affect in a greater or less degree more than one-half the men we examined. The eyes frequently become inflamed, particularly in drawing scarlet. No cloth-drawers live in health to a great age. Cloth-drawers earn high wages, and, though occasionally required to work closely and for an improper period, they have frequent intervals in which not half the day is devoted to labour.

Willyers in cloth mills, persons who attend the machine which shakes and breaks the dirty rags, are grievously annoyed by the dust from their occupation. Singers of worsted inhale a fine dust; but this is not in such quantity as to produce a marked effect. Workers in flax, from their number and the effect of their employ, deserve particular attention. In the flax-mills, all the departments, with the exception of the spinning and reeling, produce dust. The roving-rooms have a little, and the dryhouse has a varying quantity. The carding-rooms are also dusty; but the worst department is certainly the heckling. This, in some mills, is carried on by hand, and in such, the rooms are greatly clouded. In other mills, where the process is effected by machinery, the quantity of dust is considerably less. Still, however, it is such that a visitor cannot remain many minutes without being sensible of its effects on respiration.

The following are Mr. Thackrah's observations on the employment of young persons in flax mills. The substitution of children for adults produces less apparent and immediate evil. Young persons are observed to bear the occupation much better than those of full age. They do not manifest serious disease in the lungs. They are, indeed, very sickly in appearance, and their digestive organs become impaired; but they make no urgent complaint, and are able to pursue their labour with little interruption. At 13 or 14 years of age they are dismissed from the mill, or transferred to another department; and thus they avoid the effects of bronchial irritation, which, at a later period, might have led to consumption,—a disease known to be most fatal between the ages of 18 and 30. I am by no means convinced, however, that young persons escape without ultimate injury to the lungs. Children from 7 to 15 years of age go to work at half-past five in the morning, and leave at seven in the evening—or at half-past six, and leave at eight,—and thus spend twelve hours a day, for five or six years, in an atmosphere of flax dust. Serious injury from such employment, we should expect at any age, but especially during the period of growth. The stethoscope teaches us that respiration is great—the air-cells largely expanded in proportion to the early period of life; and as anatomists, we know that at the same period the mucous membranes are comparatively thicker, more vascular and sensitive. Why then, it may be asked, is not the effect of the dust in such circumstances, marked and immediate? The vis vitæ, we may reply, the conservative principle is particularly active in children. It heals the wound of a member in them, much more readily than in adults. The same superiority of activity or power we may expect to be manifested in reference to internal lesions. The conservative principle long struggles against injurious agents; and at the period referred to, seems especially to resist the baneful impression of air mechanically vitiated. But the principle itself must suffer. We have before remarked that it appears to become weaker from exertion. The power which, in a natural state, would carry the body to the age of 70 or 80, is prematurely exhausted; and human beings, like our horses, when worked at too early an age, may be said to decay before they arrive at the term of maturity.

The employment of young children in *any* labour is wrong. The term of physical growth ought not to be a term of physical

exertion. Light and varied motions should be the only effort,—motions excited by the will, not by the taskmaster,—the run and the leap of a buoyant and unshackled spirit. How different the scene in a manufacturing district! No man of humanity can reflect without distress on the state of thousands of children, many from six to seven years of age, roused from their beds at an early hour, hurried to the mills, and kept there, with the interval of only 40 minutes, till a late hour at night; kept, moreover, in an atmosphere impure, not only as the air of a town, not only as defective in ventilation, but as loaded also with noxious dust. Health! cleanliness! mental improvement! How are they regarded? Recreation is out of the question. There is scarcely time for meals. The very period of sleep, so necessary for the young, is too often abridged. Nay, children are sometimes worked even *in* the night. The duration of labour is the opprobrium, rather of our manufacturing system, than of individuals. The masters with whom I have conversed are men of humanity, and willing, I believe, to adopt any practicable proposal to amend the health, and improve the state of their work-people. But they are scarcely conscious of the extent of mischief.

Scourers of wool are all day in a wet room, inhaling steam, exposed to currents of cold air, and with their hands and arms in water. Yet they are not sensible of any ill effect; they are not more subject than others to rheumatism, catarrh, or pulmonary inflammation. Dyers are exposed to the same agents, with the addition of ammoniacal and other exhalations. Though a few are affected with feverish maladies, and others complain occasionally of pains in the chest and the limbs, they are, as a body, healthy and long-lived. Brushers of cloth by steam, chiefly boys, are immersed all day in dense vapour. Where they stand, the index of the hydrometer points at 100, the degree of extreme moisture, and the thermometer at 80°; when the former in the open air was 70, and the latter 60. The brushers often suffer distress in breathing, and are consequently obliged to have a current of cold air through the room. They are more permanently afflicted with disorder of the bowels, the appetite also is generally impaired, and vomiting is not uncommon. The lads have a very sickly appearance. Millers of cloth are exposed to cold and wet, yet they are generally healthy. In the *boiling* of cloth the men are exposed to steam and currents from the open air.

Yet the instances of serious illness are rare. Giggers, men who dress cloth by machinery, are also exposed to wet and vapour, but have no complaint. They often carry on their shoulders pieces of cloth soaked with water. Yet rheumatism is almost unknown.

Woolcombers work in apartments which, from the fire employed to heat the combs, are kept at the temperature of about 80°. The fires are made of charcoal. A light dust arises from the wool. The lungs suffer so much, that many persons cannot pursue the employ. The men, however, generally appear quite healthy. The men in the Dryhouses of cloth are subjected regularly to a hot and dry atmosphere. The thermometer in their rooms ranges from 110 to 130°. The employment requires the men to be almost incessantly walking and carrying cloth from one part of the room to another, and lifting frequently the iron tenter frames. They are therefore almost entirely naked. They complain of langour, drowsiness, dizziness, perspiration, thirst, and defect of appetite. We rarely find an old man in a dryhouse, for few can bear the employ after the age of 40. The labour and heat seem to exhaust the nervous energy, rather than induce organic disease. When unable to bear the fatigue of the dryhouse, the men enter into other departments. Men employed in Singing Cloth are exposed to a high temperature, and to some dust which arises from the scorched wool. The digestive organs often suffer; but the men are not subject to urgent maladies. There are few old men in the employ. Glossers, who smooth cloth by carrying over it heavy and heated plates of iron, are of course, subjected to high temperature and great labour. Their work, too, is generally in the summer. They sweat profusely, are sallow in complexion, and appear unhealthy. We could not hear, however, of any particular ailment. Stuff-pressers carry heavy plates of iron heated to redness. Stuff-pressers commence generally at the age of 14 to 16; and in consequence of the heat and labour, many are so reduced in health as to be driven to other occupations; and not a few, we are informed, die consumptive. Nevertheless, among those who remain in the press-shops, life is not abbreviated in a marked degree. Cloth-pressers have a similar employment.

Such is the melancholy enumeration of the effects produced upon health in various branches of manufacturing industry. We gladly state our conviction that these effects are more and more circumscribed by the laudable attention which many of the

masters and others engaged in the different manufactures, have devoted to the comfort and health of their workmen. These effects, however, being still so deplorable as to demand especial attention, we do not consider that we shall be discharging our duty, ill as we can afford the room, if living as we do in the heart of a great manufacturing district, we do not exhibit the propounded remedies for the acknowledged evils.

The *disproportion of wages* is a great evil of our system. The high wages allowed in some departments, induce drunkenness and improvidence; while the low wages frequently given to weavers, wool-combers, burlers, milliners, road-men, &c., prevent a supply of proper nourishment, Deseases result from both extremes; chiefly chronic diseases, to the intemperate, acute, to the ill-fed, and gastric disorders to both. The transitions, moreover, in many departments, from high to low wages, according to the demand for the goods, and price of the material, have an injurious effect on health. Workmen accustomed to high living, suffer of course from sudden reduction, though to a diet on which other persons differently brought up, live in comfort and health. *Accidents from machinery* claim our notice. These are less frequent than we should expect. The masters are generally attentive to surrounding with wood the shafts, the wheels and other parts likely to entangle the dress. Every year I believe, diminishes the proportion of killed and maimed. In a flax-mill where 1097 persons are employed, only two fatal accidents, we are informed, have occurred within the last five years; and at the woollen manfactory at Bean Ing, where 1100 persons are employed, it is stated that no fatal acccident has occurred within the last twenty years, nor a case to require amputation. Still, however, we find that in various parts of the country serious or fatal injuries are occasonally produced by machinery. Scarcely one would occur, I believe, if proper care were taken to box off the dangerous parts. Deformity, as an occasional result of manufactures, we must briefly notice. In this town and neighbourhood we frequently see not very marked deformity, but such a degree of it as to affect the figure and capability of motion. Many operatives have an absolute defect in the power of exertion. The smaller muscles only are brought into full activity. The limbs consequently, and especially in the growing youth, take the form which is induced by the weight of the body and the posture required in the employ. The spine evidently suffers. Wanting

the action of its extensor muscles, it falls into curves, and these by altering more or less the situation of the upper extremities, produce decided deformity. Such is the natural result of defect of muscular exertion. But many operatives have an excess. In some of these, however, this excess is partial. One set of muscles is immoderately and almost constantly exerted, while another wastes for want of action. The general figure is consequently depraved.

One remedy urgently demanded, is *a diminution of the hours of work*. Most operatives in this country prematurely sink from labour, if they be not destroyed by acute disease. "Worn out" is as often applied to a workman as a coach horse, and frequently with equal propriety in reference to premature decay. "But how are we to earn a living, without working long hours?" would be immediately asked by the operatives; "Our wages are now so low that we can scarcely support our families." When wages were higher, families were not, I believe, in general much better supported; nor was health more regarded. Intemperance unhappily did more injury, than a diminution of labour relieved. But without further remark on this subject; we would urge that the artizan, in common with his master, has numerous artificial wants; that his diet is often higher than the demands of nature; and that the dress of his family is far more expensive than necessary. In fact, society, in every grade, has advanced to a degree of luxury which is directly and indirectly baneful to health and happiness. We must, in a measure at least, return to nature. We must reduce our unnecessary expenses, and devote one-third of the day to recreation, if we wish to live comfortably, and attain the age of man. The practice of returning to work almost immediately after meals, greatly interferes with digestion, particularly if the employ require the standing posture, or much muscular effort.

Another important reason for the reduction of the time of labour, I may be allowed to mention, if Plato's remark be admitted, that ignorance is the greatest of all diseases. I refer, of course, to *mental improvement*. Living in an age of science and liberality, we surely need not adduce arguments for the diffusion of knowledge through every class of society. But, though no direct check is now attempted to the improvement of mankind, the circumstances of civil life present often a powerful though indirect one. Men, who work from an early hour in the

morning till a late one at night, can spare but an hour or two for knowledge; and even this, when the energies of the mind have, in most persons, sunk beneath the labours of the body. That many mechanics do study after the toil of the day, is highly creditable to their zeal; but that they should have no more nor better opportunities, is a great reflection on our manufacturing system and our social feelings.

*Attention must be paid to health.* This obvious rule is strangely neglected both by workmen and masters, and by the majority of mankind, in all ranks of society. We rarely think of health till we lose it. It is especially incumbent on masters to regard the health of the persons they employ; to examine the effects of injurious agents, to invent and provide remedies, and to enforce their application. This, to us, appears not only a call of humanity, but a direct duty. The attention of masters is too exclusively engaged with the manufacture itself—the means of effecting it at the least expense—and the market for its productions. The work-people are less thought of than the machinery: the latter is frequently examined to ascertain its capabilities—the former, is scarcely ever. Care is seldom taken that the animal machine sustain as little injury as possible, and that it will bear the work imposed. Enough if the man, the woman, or the child be at work the requisite time, and perform what is required. If persons be disqualified for labour, fresh hands are promptly found. The master rarely knows what becomes of the persons dismissed, or the cause of their dismissal. This may be change of situation, or drunkenness, or broken health.

In our inquiries on the health of several employments, we have found the statements of the masters and the individual workmen, more frequently contradictory than accordant. The master states, without examination, what he believes to be true. The workman, though equally reluctant to consider the employment injurious, states what he feels. Hence many, says Mr. T., of the masters will be surprised at the statements of this paper, and think them erroneous or exaggerated. It is only after personal examination, a full and fair examination of the work-people, that the general correctness of these statements will be admitted. The evil we have stated results from want of attention. The masters, I believe, have been indifferent to the health of their workmen, only because their notice has not been strongly drawn to the subject. There is, I feel convinced, no want of

humanity or kindness; for we promptly see the exertion of this principle on the call of suffering. Is the wife or child of a workman sick? Wine is sent. Is the man himself incapacitated for work, and consequently unable to support his family? His wages are often generously allowed. Are his circumstances unable to afford proper assistance? A medical man is sent at the master's expense. Let but the same principle, the same kindly impulse, be directed to the preservation of health, which is directed to support under sickness, and we shall have little to deplore; let benevolence be directed to the prevention, rather than to the relief of the evils, which our civic state so widely and deeply produces.

We have made these copious extracts from the work of Mr. Thackrah, because we conceive the subject to be of the greatest possible importance to the inhabitants of this district, and to the permanent interests of the whole system of our manufactures. The diffusion of knowledge, the prevalence of temperance, and the circulation of valuable intelligence relative to domestic management and comfort, will undoubtedly accomplish much for the manufacturing population of this district; but so long as very young persons of both sexes are employed in great numbers in the mills, so long as it is found necessary to keep them at work for such a number of hours every day, and so long, in fact, as the system remains what it is, we do not perceive how the moral and physical evils which are evidently connected with the various manufactures specified, can be avoided.

## THE FACTORY ACT.

The Act passed in the fourth year of his present Majesty's reign, and commonly called the "Factory Act," has professed to remedy the evils to which we have adverted, and to introduce a new order of arrangement relative to the labour and the habits of the working classes. The passing of this act deserves to be designated a new era in the history of our manufactures, and as such its provisions demand insertion in this work. Of this act the following is an abstract.

1. *Night Work.*—From and after the first day of January, one thousand eight hundred and thirty-four, no person under eighteen years of age, shall be allowed to work between the hours of half-past eight o'clock in the evening, and half-past five o'clock

in the morning, either in scutching, carding, roving, spinning, piecening, twisting, winding, throwing, doubling, netting, making thread, dressing or weaving of cotton, wool, worsted, hemp, flax, tow, or silk, either separately or mixed, in any mill or factory wherein steam or water power shall be used to propel the machinery, situate in any part of the United Kingdom of Great Britain and Ireland. *Exemption.*—Act not to apply to any machinery used in the process of fulling, roughing, or boiling of woollens; nor to any apprentices or other persons employed therein; nor to young persons above the age of thirteen, employed in packing goods in any warehouse attached to any mill, but not used for the manufacturing process, nor to any mill used solely for the manufacture of lace. 2. *Age.*—No person under eighteen years of age to be employed more than twelve hours a-day, nor sixty-nine hours a-week. 3. *Extension of working hours.*—Time lost, where water is the propelling power, to be made up at the rate of three hours per week, between the hours of five in the morning and nine in the evening, and within six calendar months next. 4. *Provision for unavoidable time lost in cases of accident.*—Three hours labour lost at any one time, by any accident to steam-engine, water-wheel, weirs, or water-courses, main shafting, main gearing, or gas apparatus, to be made up by an hour a-day, for twelve days, but not after. 5. *Water Power.*—When machinery, propelled by water-power, cannot be worked at its usual time, by reason of droughts or floods, it is lawful for persons under eighteen to work later than the hours before prescribed, to prevent the loss of time, and no longer. No person within the ages prescribed by this act, to be actually employed more time than this act makes lawful; and provided no child under thirteen is employed after nine o'clock at night, or before five o'clock in the morning. 6. *Meals.*—One hour and a half in the course of one day, to be allowed for meals, exclusive of the hours of labour, where persons are limited to twelve hours work daily. 7. *Age.*—From the first of January, one thousand eight hundred and thirty-four, no child to be employed in any mill excepting silk, under nine years of age. 8. *Age.*—Six months after the passing of this act, no person to employ, keep, or allow to remain in any factory, any child under eleven years of age, for a longer time than forty-eight hours in one week, or nine hours in any one day; nor after eighteen months, any child under twelve years of age; nor after thirty

months, any child under thirteen years of age. Which dates of commencement are as follows:—1st. 13th of February, 1834; 2nd, or eighteen months, 15th January, 1835; 3rd, or thirty months, 17th December, 1835. *Exemption.*—In Silk-mills, children under thirteen years of age may work ten hours. 9. *Holidays.*—Whole day on Christmas Day and Good Friday, and eight half days, at the pleasure of the master, in one year. *Exemption.*—In Scotland any days may be substituted for Christmas Day and Good Friday. 10. *Work.*—Any child under eleven years of age, having worked part of nine hours in any one day in any one mill, may work out the residue only in any other mill. 11. *Certificate.*—No person to employ, keep, or allow to remain in any factory, after six months after the passing of this act, any child not having completed its eleventh year; nor after eighteen months, any child not having completed its twelfth year; nor after thirty months, any child not having completed its thirteenth year, without a certificate hereinafter mentioned. 12. *Certificate.*—Certificate to be given on personal examination, by some Surgeon or Physician, and countersigned by some Justice, Inspector or Burgh Magistrate, within three months of its date. 13. *Form of Certificate.*—I (name and place of residence) surgeon, (or physician) do hereby certify, that A. B. the son (or daughter) of (name and residence of parents, or if no parents, then the residence of the child) has appeared before me, and submitted to my examination; and that the said (name) is of the ordinary strength and appearance (according to the fact) of a child of at least nine years of age, (or if apparently above nine, say exceeding.) 14. *Working.*—Children between the ages of eleven, twelve, and thirteen, and eighteen, not to be kept or allowed to remain on the premises more than nine hours a day, nor between nine in the evening and five in the morning, without a certificate, as above-mentioned, in proof that they are above eleven, twelve, and thirteen years of age. 15. *Penalty.*—Penalties on employing uncertificated persons, between the ages of eleven, twelve, thirteen, and eighteen, not to be levied, if, on examination, the parties so employed are above eleven, twelve or thirteen years of age. 16. *Certificate.*—Inspector, Justice, or Burgh Magistrate refusing to countersign certificate, to state his reasons in writing; and parents may take certificate to petty sessions, which must decide on the validity of the refusal,—such act of petty sessions to be free of cost. 17. *Inspectors.*—Four

Inspectors to be appointed, each or any of whom shall have power to enter any factory or mill, or school attached to a mill, at all times and seasons, by day and by night when at work, to examine the persons employed therein, and as to their condition, employment, and education; to call to their aid and summon such persons as they may choose instanter or otherwise, and administer an oath. 18. *Duties of Inspectors.*—Inspectors required to make all rules, regulations and orders for the due execution of this act, which shall be binding on all parties concerned; to enforce the attendance of factory children at school, and to order tickets as vouchers of such attendance; and may require a register of them to be kept in any school or factory; to order a register of the children employed in any factory,—their sex and hours of attendance,—and absence on account of sickness, to be kept in such factory; and all registers, books, and papers, kept in pursuance of this act, to be open at all times to Inspectors, who may cause copies to be taken of them for their own use; may order the owner or occupier of any mill to register any information with regard to the labour in such mill, which he is to transmit to order of Inspector. 19. *Superintendants.*—The Secretary of State, on application of Inspector, to appoint a Superintendant, who shall have authority to enter any school-room, counting-house, or part of a mill not used for manufacturing processes. Inspector to appoint special recompence to constable or peace-officer; orders of Inspectors to be altered or disallowed by one of his Majesty's Principal Secretaries of State, on complaint made to him by memorial from any party interested. 20. *School.*—Children restricted to forty-eight hours' labour in any one week, shall attend some school, to be chosen by the parents or guardians, or Inspector, if no parents or guardians, or if they omit to send them; and where the child is without parents or guardians, any Inspector may order the employer of such child to deduct from its weekly wages, not exceeding a penny in the shilling, to pay for its schooling, which shall be paid to order of Inspector. 21. *Voucher.*—Every child employed under the preceding restrictions, on every Monday during its employment, or other day appointed by an Inspector, shall give to the factory master or his agent, a schoolmaster's voucher, certifying that such child has, for two hours in six days out of seven of every week, excepting in case of sickness or holiday, or allowable cause by Inspector or Justice, attended his school. 22. *Schools.*—Inspectors to provide addi-

tional schools if necessary. 23. *Schoolmaster.*—Inspector to disallow schoolmaster or mistress's salary, if he thinks them not competent for their office. 24. *Child remaining on premises.*—No child restricted to the performance of nine hours a-day labour, shall be allowed to remain in any room or place whatsoever, where any machinery is used, or within the outer-walls of any factory or mill, more than nine hours in any one day,—or its residue of nine hours, if it has worked previously at any other mill. The occupier to be liable to the penalty, without evidence of its employment, as if it had been employed beyond the limited time. *Exemption.*—Play-ground, place, or yard open to public view,—school-room attached to the mill, or any other rooms where no machinery is used, and which are open to the inspection of the mill-warden. 25. *Notices.*—Inspectors' notices of orders and regulations, if published for two successive weeks in any newspaper in the town or county where mill is situated, shall, at the end of seven days after the second notice, attach the same responsibility as a personal notice served; not to extend to the exclusion of any other special notice which any Inspector may deem proper. 26. *Lime-washing.*—Interior walls to be limewashed, and all ceilings having rooms above them, and plastered ceilings, to be whitewashed once a-year, unless permission be given to the contrary, in writing, by the Inspector. 27. *Abstract.*—Copies of abstracts of this Act, or regulations, to be signed by the manager, and hung up in some conspicuous part, or in the several departments of every mill or factory. 28. *Forged Certificates.*—Persons issuing or giving false certificates, or testimony, or indorsements, shall be guilty of a misdemeanor, and imprisoned for any period not exceeding two months. 29. *Parents Liable*—Any child employed contrary to the provisons of this Act, or for a longer time than is allowed, or without being educated, or without the requisite certificates; the parents, or any person having benefit in the wages of such child, shall be liable to a penalty of twenty shillings, unless it can be proved not wilful neglect. 30. *Servants Liable.*—Any offence committed against this Act, without the concurrence or knowledge of the master, the servant or agent, by whose authority it was done, shall be liable to the penalty, though the master be legally responsible, who may be summoned and convicted. 31. *Master Liable.*—Any master, either by himself or servants, offending against this Act, shall be liable to a penalty of not more than twenty pounds, nor

less than one pound. Inspector having power to mitigate or discharge. 32. *Penalty on obstructing Inspector.*—Any person obstructing Inspector to be liable to a penalty not exceeding ten pounds for every offence. 33. *Constables.*—Inspector to have the same power over all constables as Justices. 34. *Proceedings how to be had.*—Proceedings may be had for penalties before any Inspector or Justice acting for the town, place, county, or division where the offence was committed. The parties to pay the penalties either immediately, or at the discretion of the Inspector: if not paid, to be obtained by levy; and if not sufficient levy, by imprisonment for not exceeding one calendar month, if for five pounds; and not exceeding two calendar months, if for ten pounds: imprisonment to terminate on payment of sum due. 35. *Complaint.*—All complaints to be preferred at or before the time of the visit of the Inspector, next after the commission of the offence; and written notice of such intention to complain shall be given within fourteen days after the commission of such offence, to the parties complained against. One penalty only recoverable for a repetition of the same offence, unless such notice has been served. 36. *Name of Firm sufficient.*—The name of the firm or occupier only, necessary in any warrant or summons. 37. *Service.*—Service of such warrant on occupier, principal manager, agent, or conductor, good service. 38. *Neglect of Summons.*—Inspectors or Justices may summon witnesses forthwith, or at any time and place, or order such witness to be brought before him: and it shall be lawful for Justices and Inspector to commit such person, for neglect of summons, without bail or mainprize, to the county prison for two calendar months. 39. *Power to Discharge.*—Inspector or Justice to discharge such person on satisfactory excuse, or if he afterwards submits to an examination. 40. *Conviction.*—Conviction to be according to form annexed, and certified at the General Quarter Sessions. 41. *Levy.*—Levy to be made on goods and chattels of persons refusing to pay penalties by convictions; and if not sufficient levy, they may be committed by Inspector or Justice to Prison for any time not exceeding two months. 42. *Appeal.*—No appeal against any conviction under this Act to be allowed, neither can any conviction be removed by certiorari or bill of advocation. *Exception.*—Conviction for forgery. 43. *Application of Penalties.*—Justice or Inspector may give one-half the penalty to the complainant, or appropriate the whole to

any school in which factory children are educated. One penalty only for one description of offence to be recoverable from any one person on any one day. Summons to be issued on oath. 44. *Sittings.*—Constable to provide places for holding sittings. 45. *Reports.*—Inspectors to keep full minutes, and make reports, &c. twice in every year, to the Secretary of State, with the state and condition of the factories and the children, and whether they are conducted according to this Act: to meet twice in every year, and confer together on rules, regulations, &c., that they may be as conformable as possible. 46. *Burgh Magistrates in Scotland.*—Burgh Magistrates in Scotland to exercise the same power as Justices in England. 47. *Repairs.*—Act not to extend to persons under the prescribed ages engaged in repairs. 48. *Act Repealed.*—The Act 1 and 2 Wm. 4, cap. 39, repealed, except as it repeals any other act. 49. *Terms.*—Words denoting the masculine gender to denote either sex, and words denoting the singular number to stand for either singular or plural. 50. *Public Act.*—Act to be deemed public act.

This act has now been in operation for six months; whether it has fulfilled the objects for which it was professedly instituted—whether it has been extensively beneficial to the operatives, and therefore to the masters, or the reverse—are inquiries which cannot yet be satisfactorily answered and decided. We refer the reader to a note, in which he will find some sensible remarks upon the subject.* One result of this act has been most un-

* In a Leeds Journal, in August, in this year, (1834) the following just remarks appeared on this topic.

The Inspector of this division, R. Rickards, Esq., has published a series of regulations, and transmitted them to the different mill-owners in this district for their observance, for the better carrying into effect the provisions of this act. These regulations are printed on a single sheet of paper, for the purpose of being hung up in some conspicuous part of the mill, and are intended to give all necessary information both to masters and operatives, that the sections of the act may not be infringed upon, which seems in some cases to have been done, from an additional regulation which has been required from the Inspector, wherein he says—

"Complaints have been made that on the changes of children and young persons which occur in mills, many are employed without certificates, to the serious inconvenience and prejudice of those who in this respect strictly observe the existing law."

It appears that the servants of mill-owners will be held responsible, (as they are by the 29th sec. of the act) for all offences committed against the act without the knowledge and consent of their employers; and the Inspector seems anxious to

questionably advantageous. It has sustained permanent attention to the welfare of the work people, it has promoted those investi-

show to such persons, how necessary it is that no evasion of the act should be permitted.

Six months having now elapsed since this act came into effective operation, we have deemed it our duty to make a little inquiry into the manner in which it works, and as to what effect it is likely to have on the physical and moral condition of our manufacturing population. Leeds is remarkable, amongst other branches of manufacture, for its operations in flax, which are carried on to a considerable extent. It appears from a return made to the factory commissioners, that the number of persons employed in the different manufactories of the town of Leeds, including those of Messrs. Marshall, and of Messrs. Titley, Tathams, and Walker, of Holbeck, was, at the period of this visit, 10,674—of whom 4434 were engaged in the flax mills only; of these by far the greatest part are children and young persons, liable to the provisions of the act. The aggregate increase of persons employed in this branch of manufacture only, during the last two years, amounts to nearly 1000 persons; with this remarkable feature, however, superadded, viz., that two-thirds of this increase are above the ages of 18, and consequently without the prescribed limits, showing that there did exist a surplus population, which has been called into employment without trenching upon the labour of those of more tender years.

There is a difficulty, however, prevailing in the woollen trade, as to the labour of young children in the scribbling department, which, we fear, cannot readily be removed, viz., that young children, who are the only persons that can be advantageously employed as piecceners, more particularly from the nature of the machinery in use, cannot now be had (of the legal age) in sufficient numbers. It is admitted upon all hands, both by medical men and others, that labour in the woollen manufacture is not prejudicial to the health of the work-people. For ourselves, admitting that a certain amount of exertion is necessary under any circumstances for the proper maintenance of bodily health, we see no reason for shutting out from such employment children of nine years of age, where the meal-times and proper working hours are duly observed; and where, above all, the mill is under the superintendance of a surgeon.

In this respect we are happy to find that the practice we have so often and strongly recommended, of employing a surgeon to inspect each mill regularly, has been adopted to a great extent. It is obvious that a medical man is the only proper person to judge of the health of such persons as are thus engaged, and that no master or overlooker can detect the approach of indisposition, probably arising from the precise labour at which the persons are employed, or it may be from other causes, so certainly as a medical man. We cannot suppose all constitutions the same, or that every person can bear alike the effects of different trades upon dissimilar constitutions and habits. A medical superintendent obviates all this difficulty: and it is in his power, where he finds a particular employment unsuited to any workman or child, to recommend that such workman or child shall remove to another, as, for example, from flax to woollen; thus giving to each operative the employment most proper for him, without detriment to the mill owner. Thus

gations which refer to the amelioration of their condition, and it has cherished a general feeling of confidence relative to the removal of alleged grounds of grievances, which cannot fail to be beneficial. The policy of the enactment, is, however, after all questionable, and it is doubtful whether the factory act is not to be contemplated as one of those laws, which are in themselves essentially impracticable. Any description of the great excitement which at one time prevailed in this district relative to a bill to

the medical man may perform an act of great mercy to the individual, and one of importance to the physical condition of the manufacturing population.

We have before us a copy of inquiries put to children by a medical gentleman before granting the certificate, which shows what a fund of benefit may be derived from the medical superintendance, beyond the mere matter of physical health, by a kind and considerate attention to the moral and mental wants of the children, which, in our opinion, is demanded from the members of a liberal profession, and which cannot be so efficiently attended to by the mill-owner. The copy of which we speak, after the necessary inquiries as to fitness have been answered, asks further,—

"Where were you born?
"How long have you worked in woollen?
"How long have you worked in flax?
"Can you read and write?
"Do you go to a Sunday School?"

Abundant facts will, we have no doubt, be in time collected as to the effects of manufactures on native as well as immigrant operatives; and a high degree of moral good would result, if the masters would allow their medical superintendents generally to insist on Sunday School attendance, as necessary to a continuance of their employment and protection. Sunday schools are the proper medium for the education of the working classes, where the means of the parties are insufficient for other education:—they offer it gratuitously and cheerfully; they protect the moral as well as the intellectual interests of those who seek them, and they might be made of great use, upon a principle which would be extremely easy to carry into effect. In some instances it is said that the absence from school arises from want of clothes,—and in such cases a reasonable time would have to be allowed for that purpose,—but as a rule of general application we have no doubt of the ultimate effect. We are glad to find that in all the mills of importance in Leeds, medical superintendence is employed, and from what we know of its utility we again most strongly urge it upon the adoption of all those who have not yet availed themselves of its advantages. The growth of diseases, such as have been held up to public notice, as the effect of factory labour, are not all the results of accident—and causes far apart from manufacture may produce them; but they may be germinated by unhealthy employment, and aggravated both in their form and character, by confinement, and other circumstances to which the individual is subjected.

restrict the labours of children to ten hours, has been purposely avoided, because it is impossible that it can now accomplish any good purpose. Suffice it to say, that the parliamentary inquiry instituted at the instance of Mr. M. T. Sadler, at that time Member for Newark, was the means of eliciting much valuable information. Many Short Time Committees were formed in different parts of the district; in Leeds and Bradford, more particularly, great zeal was displayed in the cause; a county meeting was held at York, and several West-Riding meetings were held on Wibsey Moor; and general disappointment was expressed among the great body of the operatives, when the present bill was introduced by the government and passed by the legislature. Here we leave the subject

The commercial interests of every district are materially subserved by the stability and activity of its bankers. The bankers in the towns which have come under review in the work which has now been almost drawn to a close, have long been distinguished by their affluence, by their urbanity, and their attention to the convenience and prosperity of their customers. They have withstood many a tempest which has agitated the monetary affairs of the empire; and they have been the means of maintaining public credit, when, without their instrumentality, it would have been lost. One of the most extraordinary emergencies of this description occurred in 1825. On the middle of December, in that year, the whole commercial world was thrown into a panic, in consequence of the stoppage and bankruptcy of Messrs. Wentworth, Chaloner, and Rishworths, the bankers of London, Wakefield, Bradford, and York, which was preceded and followed by the failure of many other banking-houses in various parts of the kingdom, assisting to produce such a general panic as was never before experienced, and from the effects of which many have not yet recovered. Dividends were soon afterwards paid to the amount of twelve shillings in the pound—but the full amount is never likely to be realized.

It would not be doing justice to the bankers in this vicinity, especially to the oldest established banking company in Leeds, were it not to be stated that, by the accommodation they gave at this critical period, they saved from ruin many who would otherwise have sunk beneath the pressure of the times.

The following is a list of the banking-houses in this district, with the houses they draw upon in London.

LEEDS—Beckett, Blayds and Co., draw upon Sir R. C. Glyn and Co.; W. W. Brown and Co., upon Brown, Janson and Co.; George Smith and Son, upon Williams, Deacon and Co.; The Leeds Banking Company, upon Smith, Payne and Smiths; Bywater, Charlesworth and Co., upon Jones, Lloyd and Co. The Yorkshire District Bank, instituted in 1834, has recently received, in Leeds, the transfer of the business of Perfects and Co.: this bank draws upon Williams, Deacon and Co., in London.

BRADFORD—Charles Henry and Alfred Harris and Co., upon Esdaile's and Co.; The Bradford Banking Company, upon Jones, Lloyd and Co.; The Bradford Commercial Banking Company, upon Sir R. C. Glyn and Co.; Hagues, Cooke and Wormald, upon Smith, Payne and Smiths.

WAKEFIELD—Leatham, Tew and Co., upon Sir Joseph Denison and Co.; Hagues, Cooke and Co., upon Smith, Payne and Smiths; The Wakefield Banking Company, upon Sir R. C. Glyn and Co.

DEWSBURY—Hagues, Cooke and Company, upon Smith, Payne and Smiths.

HALIFAX—John, William, and Christopher Rawson and Co., on Sir R. Glyn and Co.; Rawdon Briggs and Sons, on Williams, Deacon and Co.; The Halifax Joint Stock Banking Company, on Jones, Lloyd and Co. Of the last named institution Mr. John Law is the manager.

HUDDERSFIELD—The Huddersfield Banking Company draw upon Smith, Payne and Smiths. Mr. Hugh Watt is manager. The Mirfield and Huddersfield District Banking Company, draw on Masterman and Co. Mr. John Wilson is manager. Messrs. John, William and Christopher Rawson and Co., draw upon Glyn and Co.

## MISCELLANEOUS COMMERCIAL HISTORY.

### MARKETS AND FAIRS.

This perhaps will be the proper place to give some Miscellaneous Commercial information relative to the markets and fairs, and other institutions of the district, without which the present book would be incomplete.

1. *Markets and Fairs of Leeds.*—We have already stated that the markets at Leeds are held on Tuesday and Saturday, and we have described the relative position and regulations of the markets for the sale of the different commodities.

The Fairs in Leeds are on the tenth and eleventh of July, for horses; and on the ninth and tenth of November, for horses and horned cattle. The fairs are generally very numerously attended, and the average quality of the horses and cattle is good.

The Cattle Fair in the Vicar's Croft, is held every Wednesday fortnight, on the opposite Wednesday to Wakefield fair; the supply is usually both extensive and excellent, and a very great amount of business is done. The institution of this fair has been a very great advantage conferred upon the inhabitants and dealers of the vicinity.

The Leeds Leather Fair, which is held in the South Market, was originally intended to take place on the third Wednesday in January, April, July, and October; the demand for leather, however, so materially increased, and the convenience afforded by the fair was found to be so great, that in the beginning of the year 1833, four additional fairs were appointed to be held on the first Wednesdays in March, June, September, and December. The following are the conditions to be observed by the tanners frequenting the Leeds Leather Fair. 1. That threepence per hundred weight be paid for all leather exposed in this fair; the charge to include all expenses of rent, weighing, &c. 2. That those whose leather may not be exposed in the fair, yet who meet to transact business there, are to pay the same as if the goods were actually brought into the market. 3. That as much depends upon the honour of the different traders, any person evading the payment of the above rate, to be fined five pounds, or excluded the same fair in future. 4. That the above sums be paid to the Clerk of the Market as soon as convenient, but on no account be postponed beyond the close of each fair. Mr. John Heselton is Clerk of the Market.

The institution of the Leeds Corn Exchange has already been described. The following are the rules to be observed by the factors who bring grain for sale. 1. That the stands and the offices on the West side, be subject to the annual payment of eight guineas, the payments to be made by two instalments, to be collected half-yearly in advance. 2. That the stands on the East side pay four guineas annually, subject to the above conditions. 3. That every person exhibiting samples of grain, seeds, &c. for sale, or attending for the purpose of making sales of oil, oil-cake, &c., with or without samples, to pay two guineas annually.

The grain is sold by sample, and the market continues open from eleven until one o'clock every Tuesday.

The Leadenhall Wholesale Carcase Market is in Leadenhall-Street, but the entrance for live cattle, &c. is in Vicar-Lane. The market is capable of containing one hundred and fifty carcases of beasts, besides calves and sheep; and being below the surface of the ground, it is cool in summer, and sheltered from frost in winter. This market is very well conducted. It is plentifully supplied with water, and kept perfectly clean, the offal and manure are removed every day, and offensive smells are as much as possible avoided by the washing of the floor, and a free admission of the current of the air.

2. *Markets and Fairs of Bradford.*—Bradford Market, at which the transactions in Worsted Stuffs, Yarns, &c. are so immense, is held every Thursday, and presents a scene of activity and bustle unrivalled in the North of England, with the single exception of Leeds. The Piece Hall has already been described. The fairs at Bradford are March 3rd and 4th; June 17th, 18th, and 19th; and December 9th, 10th, and 11th for cattle. The summer and winter fairs are generally very numerously attended.

3. *The Market in Wakefield is held every Friday.*—Formerly this was a great market for the disposal of Woollen Cloth and Worsted Goods, and the transactions in wool were very extensive. But although considerable business is still done in the latter commodity, no appearances remain of the trade in the other. The market in malt and corn, however, is very active, and for these commodities, it is one of the best in the county. The cattle fair, which is held every Wednesday fortnight, on the opposite Wednesdays to the cattle fair at Leeds, is one of the first, if not the very first in Yorkshire. The other fairs are held on July 4th and 5th, and November 11th and 12th. The market cross, which was built by subscription upwards of one hundred and thirty years since, is a handsome structure of the Doric order.

4. The following are *the Markets and Fairs at Dewsbury.* The Market at Dewsbury, which is held every Wednesday, is rapidly rising in importance, from the increasing number of blanket, woollen cloth, and carpet manufactories which are established in the neighbourhood. The fairs are the Wednesday before Old May Day, the Wednesday before New Michaelmas Day, and October 5th.

5. Although there is no regularly chartered market at *Heckmondwike*, yet the Blanket Hall is open for the sale of blankets, &c. every Monday and Thursday, and the number of individuals who repair to it on Thursday, impart to that period the appearance of a market day.

6. *At Otley* there is a very ancient market, which has existed above nine centuries. It combines the features of a market and a fair; it is held every Friday, and is plentifully supplied with calves, sheep, and corn. There are four Spring Cattle Fairs at Otley: the first is held on Wednesday in Easter week; the second and the third, on two succeeding fortnights, and the last on Whit-Wednesday. A Midsummer Fair is held on the first Monday after the third of August, and two Statute Fairs take place on the Friday before Old Martinmas, and the following Friday. Besides all these fairs, there is a very considerable shew, called the Wharfdale Agricultural Shew, held in the month of April, in which, among many other useful exhibitions, there are very interesting ploughing matches.

7. The Fairs at *Halifax* are on the 24th of June, and the first Saturday in November. The summer fair at Halifax was formerly one of the most numerously frequented in the North of England, and many thousands of persons from the adjacent villages and towns were accustomod to resort to it; but it has long been gradually declining, and now only presents the shadow of what it was. The market is held on Saturday, and rather more business has been transacted of late years than formerly, when the stuff manufacture had migrated to Bradford.

8. The Fairs at *Huddersfield* are on the 31st of March, the 4th of May, and the 1st of October, for cattle and horses. By far the most numerously attended of these fairs is that held in the beginning of May. The market which is held on Tuesday, is always very numerously attended, and is next to Leeds the greatest emporium for cloth in the county of York,

Besides the preceding fairs, there are two very large ones held annually in this district, the first called Lee Fair, near Ardsley, and the other at Adwalton.

## THE POST-OFFICE SYSTEM.

The following information upon the subject of the Post-office system will not, it is deemed, be either useless or uninteresting to the reader.

We have no reason to believe that Posts, as they exist among the nations of modern times, were at all known in remote antiquity; because, although Herodotus, the father of Grecian history, ascribes the origin of Posts to Cyrus or Xerxes, it is evident that the Posts instituted by those princes were mere couriers. And of the same kind were the ancient Posts, down to the fall of the Roman empire. In fact the institution is entirely modern.

The jealousy or the policy of one of the most execrable tyrants who ever occupied a throne, was the means of originating modern Posts. Louis XI. of France established them by a decree dated June 19th, 1464, and his assigned motive was, that he might be made acquainted, with rapidity and regularity, both of the events which occurred in his own kingdom, and in the neighbouring states. But these Posts were intended solely for the service of the court, for the French letter office was not instituted until 1616.

Post-offices, in England, must have existed in the reign of Queen Elizabeth, because in the annals of 1581, the office of postmaster general is mentioned, and it is certain that the office of postmaster general for foreign parts, was created by James I.*

At first, indeed, the office of postmasters was limited to the furnishing of post-horses to persons who were desirous of travelling expeditiously, and to the transmission of dispatches upon extraordinary occasions. But the duties of these functionaries speedily became much more onerous. In 1635, Charles I. erected a letter office for England and Scotland, under the direction of Thomas Witherings. At the same time the rules of postage which were settled, extended only to a few of the principal roads, the times of carriage were uncertain, and the postmasters on each road were required to furnish the mail with horses at the rate of 2½d. a mile. Witherings was superseded for abuses in the execution of both his offices, in 1640; and they were sequestered into the hands of a temporary officer, to be exercised under the care and oversight of the king's principal secretary of state. On the breaking out of the civil war, great confusion and interruption

* Rymer Fœd. xix. 385.

were necessarily occasioned in the conduct of the letter-office. And about that time the outline of the present more extended and regular plan seems to have been conceived by Mr. Edmond Prideaux, who was appointed attorney-general to the Commonwealth after the execution of King Charles. He was chairman of a committee in 1642, for considering what rates should be set upon inland letters; and afterwards appointed postmaster by an ordinance of both houses, in the execution of which office, he first established a *weekly* conveyance of letters into *all* parts of the nation; thereby saving to the public the charge of maintaining postmasters to the amount of £7000 per annum. And, his own emoluments being probably very considerable, the common council of London endeavoured to erect another post-office in opposition to his, until checked by a resolution of the house of commons, declaring that the office of postmaster is and ought to be in the sole power and disposal of parliament. This office was afterwards farmed by one Munday in 1654. And in 1657, a regular post-office was erected by the authority of the Protector and his parliament, upon nearly the same model as has been since adopted, and with the same rates of postage as continued till the reign of Queen Anne. After the Restoration, a similar office, with some improvements, was established by statute 12 Car. II. c. 35; but the rates of letters have been altered, and some farther regulations in the conduct of the post-office added, by 9 Anne c. 10. and several subsequent statutes, too numerous to be here recited. The privilege of franking letters, claimed by members of parliament, was coeval with the establishment of the post-office in 1660.

Although it may be a digression from the immediate object of this werk, it will be as well to refer to the progressive advance of the revenue derived from the post-office from the period of its institution. Thus the reader will be able to form some idea of the true state of the advance of internal communication and commerce. In 1653, the farming of the postage of England, Scotland, and Ireland, produced only ten thousand pounds. In the first year of the reign of James II. it was enacted by parliament, that this revenue, amounting at that time to £65,000 per annum, should belong to the king and his successors: whence it was made a part of the king's private estate for ever, and not to be accounted for to parliament, as other public revenues are. In 1699, the net revenue of the post-office is said to have been £90,504 10s. 6d.

By the tenth act of the ninth year of Queen Anne, the former laws for establishing the post-offices in the kingdoms of England and Scotland were repealed; one general post-office, and also one general post-master, were appointed for the united kingdoms: and by this act the postage of letters was increased by one-third. It appears also from this act, that the gross amount of the revenue for one year, ending at Michaelmas, 1710, was £111,461 17s. 10d.; and on a medium of three years, viz. 1708, 1709, 1710, the net income, according to Dr. Davenant, was £56,664 19s. 10½d.; but according to a public statement of commissioners to the house of commons, the medium then amounted to £62,000 for England, and £2000 for Scotland. On a medium of four years, viz. 1711, 1712, 1713, 1714, the net revenue was £90,223. The net annual produce of the post-office at Michaelmas, 1722, was £98,010 8s., at which time the gross amount is stated to have been £201,804 1s. 8d.; the deduction for frank covers, £33,397 12s. 3d.; and the expence of management, £70,396 1s. 5d. In 1744, the gross amount of the inland and foreign offices was £235,492, and in 1764, it was £432,048. And during the year ending January 5, 1834, it amounted to £1,513,800.

Of course, it is unnecessary and impossible to describe the mechanism of the post-office system, as it at present exists in this country. The arrangements of this office may be compared not unaptly to the veins and arteries of the body politic, which circulate the blood from the heart to the extremities, and from the extremities to the heart, and which are thus absolutely essential to the vitality and the energy of the whole.

It is impossible to state with accuracy at what particular period a regular post-office establishment was introduced into this district. There is, however, reason to believe that such an establishment scarcely deserved the attribution of regularity until subsequent to the Restoration. Long posterior to this event, letters were conveyed by horse carriage, and the period of their arrival was as uncertain as the system of their delivery was defective. Even within the memory of some aged individuals yet living, no inconsiderable uncertainty was experienced in the transmission and reception of letters from country places. It was during the reign of George III. that in this district, as well as throughout the kingdom, the post-office system was brought to its present extreme of improvement, and that it became unrivalled

among the civil institutions of the country for regularity and dispatch.

THE POST-OFFICE ESTABLISHMENT OF LEEDS was for many years kept in obscure situations and secluded alleys, until the late Mark Temple, Esq. assumed the office of post-master. He removed the office to his residence at the corner of Call-Lane and Duncan-Street, that "delicate house," said Thoresby, "which for the exquisite workmanship of the stone work, excels all in the town." When an act of parliament was obtained for the erection of the Central Market, this mansion was pulled down, and then the post-office was removed to the present very respectable and commodious premises, at the corner of Mill Hill and Boar-Lane.

It is unnecessary to remark, that the Post-Office at Leeds, under the superintendance of Mrs. Temple, and the direction of Mr. Anderson, the chief clerk, is an admirably conducted establishment; and by its punctuality and propriety of arrangement, materially conduces to the commercial advantage and prosperity of the town.

It is absolutely essential to the design of this work, that a rapid sketch of the arrangements of each of the Post-Offices in the district should be presented to the reader. Although such a record may, at first sight, appear to participate too much of the nature of a directory—and although the various arrangements may be incessantly changing, yet we are under the necessity of making the statement, in order to shew the extent of the Post-Office transactions, and the character of the mutual intercourse in each of the towns at the present period.

The London mail from Leeds is despatched every evening (except Friday) at five minutes past nine, and arrives every afternoon, Monday excepted, at twenty minutes after four. By this mail, the letters are sent to Wakefield, Barnsley, Sheffield, Chesterfield, Mansfield, Newark, Nottingham, Melton Mowbray, Burton, Litchfield, and Birmingham. The first mail to Manchester is despatched every morning at a quarter before ten, and conveys letters to Bradford, Halifax, and Rochdale. The second mail is despatched every night at a quarter before twelve, with letters for the same places, as well as Skipton and Liverpool. The same mails arrive every morning at twenty minutes after two, and

afternoon at two. The Shields mail is despatched every evening at half-past five, and takes letters to Harrogate, Knaresborough, Thirsk, Stockton, Sunderland, and Cleveland. It arrives every evening at half-past seven. The York and North mail is despatched every afternoon at twenty-five minutes before three, with bags for Wetherby, York, and all parts of Scotland, and for Whitby, Scarborough, Stokesley, Guisborough, Seaham, Redcar, and other places in the North Riding of Yorkshire generally. A mail is sent to Halifax every evening at five o'clock, with the London and Leeds bags for Bradford and Halifax, and arrives every morning at twenty minutes past two, and every afternoon at two. A branch mail proceeds to Pontefract every morning at eight, to meet the Glasgow mail to London, with bags to Pontefract, Doncaster, Newark, &c. It returns every afternoon at twenty minutes past four. The following are the gig and horse mails. A Sheffield mail gig leaves Leeds every morning at a quarter before four, with letters for Wakefield and Barnsley, and arrives every afternoon at a quarter past two. A mail gig leaves Leeds at five o'clock, with letters for Kirkstall, Horsforth, Rawden, Yeadon, Guiseley, Otley, and Skipton. And a horse mail to Heckmondwike leaves Leeds every morning at a quarter past five, and returns at half-past seven and two. The following are the foreign post days. France, daily, except Friday. For Holland, Netherlands, Germany, Denmark, Sweden, Prussia, and Russia—every Monday and Thursday. For Portugal—every Tuesday. For Madeira and Brazils—first Monday in every month. For America—first Wednesday in every month. For Gibraltar, Malta, and all parts of the Mediterranean—first Monday in every month. For Jamaica, West India Islands, North America, Carthagena in Colombia, and Vera Cruz—the first Tuesday in every month; for Mexico on the third Tuesday monthly. For the Leward Islands, Demerara, La Guayra, and Caraccas in Colombia—the third Wednesday in every month. Letters for places abroad, to which there are no packets, as China, New South Wales, Sierra Leone, Cape Coast Castle, Goree, Senegal, St. Helena, and many parts of South America, are forwarded in sealed Ship Letter Bags, in vessels sailing from London or the out-ports. The postage must be previously paid.

*The Post-Office Establishment in Bradford* is situated in Union Passage, Kirkgate, and Mr. John Inkersley is the post-

master. Letters from London arrive at half-past six in the evening, and are despatched at half-past four in the morning. Mail from York to Liverpool, by way of Halifax, Rochdale, Bury, Bolton, &c. at one in the morning, and returns from Liverpool at half-past two in the morning. Mail from York to Manchester, arrives at eleven in the morning, and returns at a quarter to two in the afternoon. Foreign bags are made up every Monday and Thursday. Horse post to Shipley, Bingley, and Keighley at half-past five in the morning, and returns at one in the afternoon. Foot post to Wilsden, Cullingworth, and Haworth, at half-past five in the morning, and returns at one in the afternoon. Office hours—the office opens at seven in the morning during the summer months, and at eight in the winter, and finally closes at ten at night. There are three deliveries in the day; viz. at seven in the morning, and three in the afternoon, and seven in the evening.

*The Post-Office Establishment at Dewsbury* is situated in Westgate, and Mr. Paul Hebden is the post-master. The letters from London and the South arrive by horse post, from Wakefield, every evening at half-past five, and are despatched every day, at twelve minutes before twelve at noon. Letters from the North, by horse post from Wakefield, arrive every morning at seven, and are despatched every morning at five. There is a post-office at Ossett, where Mr. T. Mitchell is post-master.

*The Post-Office Establishment at Wakefield* is situated in the Corn Market, and Mr. Rowland Hirst is the post-master. This office opens for the general delivery of letters at eight in the morning and for delivery of letters from the South, at five and seven in the evening. North, or Leeds ride, arrives at twenty-five minutes past six in the morning, and departs at one in the afternoon (box closes at half-past twelve) with letters for Leeds, York, Selby, Hull, Otley, Scarbro', Harrogate, Greta Bridge, Craven, Cumberland, Westmorland, Glasgow, Darlington, Durham, Stockton, Newcastle, Shields, Morpeth, Berwick, Edinbro', and the whole of Scotland. North (Leeds) mail, departs at four in the afternoon with letters for Leeds, York, Hull, Halifax, Liverpool, Manchester, the county of Lancaster, &c. London mail departs at ten at night, (box closes at nine) takes letters for Barnsley, Sheffield, Birmingham, Nottingham, and the counties of Derby, Bedford, Leicester, Northampton, Stafford, Warwick,

Oxford, Rutland, Worcester, the West of England, and South Wales. Ferrybridge mail arrives at half-past four in the afternoon, and departs at seven in the morning (box closes at nine in the evening) with letters for Pontefract, and the counties of Lincoln, Cambridge, Hertford, Huntingdon, Norfolk, Suffolk, &c. By this mail letters for London may be despatched after the departure of the regular London mail at night, and are forwarded by the Glasgow mail from Pontefract. Huddersfield mail leaves every evening on the arrival of the mail from Ferrybridge, and returns at nine in the evening. Dewsbury mails arrive at one at noon, and six in the morning, departs at six in the morning, and at a quarter past four in the evening. Foot posts to Ossett, daily, (except Sunday); to Horbury, Bretton, Heath, and Sandal daily. Letters for the country, and not in the foregoing districts, are delivered on Mondays, Wednesdays, and Fridays. Office finally closes at a quarter before ten in the evening.

*The Post-Office Establishment at Otley* is in Westgate, Mrs. Sarah Holmes, post-mistress. Letters from Leeds arrive at seven in the evening, and depart for Leeds at nine at night—from Skipton arrive at half-past seven in the evening; for Skipton depart at half-past one in the morning—from Wetherby arrive at half-past one in the morning; for Wetherby, depart forty minutes past seven in the evening.

*The Post-Office at Huddersfield* is in New Street, Mr. William Moore is the post-master. Letters from London, Pontefract, and Wakefield, arrive every evening at six, and are despatched every morning at a quarter before six. Letters from Leeds, Halifax, and Manchester, arrive every morning at a quarter-past seven, and afternoon at a quarter-past two, and they are sent every morning at a quarter-past ten, and in the evening at six o'clock. There are foot-posts to Lockwood, Honley, Thong Bridge, Holmfirth, Paddock, Slaithwaite, Marsden, Longwood, Almondbury, Dogley Lane, Kirkburton, Crossland, Netherton, Eltham, Deighton, Sheepridge, Rastrick, Brighouse, Dalton, Kirkheaton, Lepton, Lindley, and Out-Lane, every morning (except Tuesday) at eight.

*The Post-Office at Halifax* is in Cheapside, Mrs. Ragnold is the post-mistress. Letters arrive every morning at eight from London, and are despatched every morning half-past five. There is now also an arrival every evening soon after seven. Letters

from Manchester, Liverpool, and the West, arrive every night at twelve, and are despatched every day at twelve. Letters from York, and all parts of the North arrive every morning at two, and are despatched every day at half-past twelve. Letters from Leeds and Wakefield arrive and depart by the York Mail. The following are minor posts—

A horse-post to *Huddersfield* by Elland, at six morning, and noon; returns at twelve noon, and eight evening. A horse-post to Todmorden daily at half-past seven morning, returns at five afternoon. A foot-post to Southowram, Brighouse, &c., daily at eight morning; also on Monday and Thursday at noon. A foot-post to Sowerby, Ripponden, &c., at half-past seven morning, returns at five afternoon. Foot-posts daily, at half-past seven in the morning, to Skircoat, Ovenden and Wheatley.

The reader is not to suppose that the Post-Office System is exclusively confined to the large towns, and that the villages in the district are excluded from its conveniences and benefits. The fact is, that the ramifications of this admirable system are extended to every department of the district, and that scarcely a single place within its limits can be mentioned which does not participate in its influence. This assertion will be confirmed by the following list, which has been completed after very considerable labour.

At *Armley* letters arrive from, and are dispatched to Leeds, by a foot post, every morning. The same is true both of *Beeston* and *Churwell*. The same is true of the neighbourhood of Bradford, of the villages of *Bowling, Clayton, Eccleshill, Manningham, Shipley, Horton,* and *Burley*. At *Bramley* there is an office, of which Mr. Samuel Perigo is post-master, and from which letters to all parts are daily despatched at five and return at nine. At *Cleckheaton* Mr. Peter Snowden is post-master, and a horse post conveys letters from Leeds every morning and evening at seven, and to Leeds every morning at six, and at twelve at noon. *Drighlington* has a foot post from Leeds every morning at nine, and it returns every day at twelve. At *Gomersall* Mr. George Berry is post-master, and letters are received and despatched at the same time as at Cleckheaton. At *Birstall,* Mr. W. H. Knowles is post-master, and letters arrive from Leeds every morning at seven, and at half-past six in the evening, while they are despatched every morning at half-past six, and at half-past twelve at noon. At *Harewood,* Mr. John Cooper is post-master,

letters from the South arrive every evening at seven, and are transmitted at a quarter before seven in the morning. Letters from the north arrive at the same hour in the morning, and are sent at the same hour in the evening. From Wetherby, they come every morning at one, and are sent every evening at ten. At *Heckmondwike*, Mrs. Hannah Senior is the post-mistress, and letters arrive from Leeds every morning at half-past seven, and evening at the same hour, and are despatched every morning at five, and noon at twelve. At *Horsforth*, Mr. John Whitaker is post-master, and letters are received from Leeds every evening at half-past six, and are sent every evening at half-past nine. At *Idle* letters arrive from and are sent to Bradford daily. At *Kirkstall*, Mr. Wm. Dickinson is post-master, and letters arrive from Leeds every evening at half-past six, and are sent at half-past ten. At *Morley*, Mr. Arthur Cowburn is post-master, and letters arrive from Leeds every morning at a quarter past six, and every evening at six, and are sent every afternoon at a quarter past one, and evening at a quarter past six.

Thus we have given a general outline of this wonderful system, so conducive to the social comfort and commercial advantage of society. The magnitude of the transactions through the medium of the Post-Office, may be ascertained by the fact, that the amount of postage collected at Leeds alone, during the year ending on January 5, 1834, amounted to twenty-one thousand three hundred and thirty-one pounds, while the amount of postage collected at Sheffield amounted to only eleven thousand five hundred and eighty-two pounds.

The actual operation of the act passed in the session of parliament in 1834, the object of which was to reduce to a regular and uniform system the WEIGHTS AND MEASURES in common use—and which commenced on the first of January, 1835, excited considerable interest in this district.* At the same time it was perhaps no where more needed, in consequence of the existence of several local measures of capacity and weight, not only different from the general use of the country, but strangely inconsistent with themselves. Never, indeed, perhaps was there a country, referring

* The following is a brief abstract of the Act :—*An Act to amend and render*

to the empire in general, in which there was a more curious discrepancy upon this important subject. During the course of the parliamentary inquiry, it was found that this want of unifor-

*more effectual two Acts of the 5th and 6th Geo. IV. relating to Weights and Measures.* 1. Repeals the provisions in the said Acts which require that all weights and measures shall be models and copies in shape or form of the standards deposited in the Exchequer, and also which allow the use of weights and measures not in conformity with the imperial standard weights and measures established by the said Acts, or allow goods or merchandize to be bought or sold by any weights or measures established by local custom or founded on special agreement. Act to take effect from Jan. 1, 1835. 2. Weights and measures stamped at the Exchequer, declared legal, although not similar in shape to those required by recited Acts. 3. Superintending officer of Exchequer may verify and stamp weights and measures of other form than those prescribed by 5th Geo. IV. c. 74. 4. 'And as the heaped measure is liable to considerable variation, and the use of weights made of soft materials, affords facilities to fraud;' abolishes such measures after 1st January, 1835, and annuls all contracts made by such measures thereafter; and also directs that, 5. Copies of the imperial standards shall be provided as and when magistrates, in quarter sessions for counties in England and Wales, and by meetings of justices in Scotland, within three months after the Act, shall direct. 6 and 7. Copies to be provided by grand juries in Ireland, or in default, by judges. 12. 'And as by local customs in the markets, towns, and other places throughout the United Kingdom, the denomination of the stone weight varies; being in the country generally deemed to contain fourteen pounds avoirdupois, and in London, commonly eight of such pounds, or otherwise, as may be;' directs that after 1st January, 1835, a stone shall in all cases consist of fourteen standard pounds avoirdupois, and an hundred weight consist of eight such stones; and a ton shall consist of twenty such hundred weights; and all contracts made by any other stone, hundred weight, or ton, thereafter shall be null and void. 13. All articles to be sold by avoirdupois, except gold, silver, platina, diamonds or other precious stones, and drugs sold by retail; and that such articles, and none others, may be sold by Troy weight. 14. 'And as the bushel measure commonly called the Winchester bushel, and also the lineal measure commonly called the Scotch ell, and other customary or local measures, still continue to be used in divers places in the United Kingdom, contrary to the recited Acts;' directs justices to provide for inspectors good and sufficient stamps for all weights and measures to be used in the country, which stamp shall be considered the legal stamp; and all weights and measures shall be compared with one copy of the imperial standard, by inspectors, who shall stamp (so as best to prevent fraud), such weights and measures when so compared; penalty for using weights and measures not so stamped, or found light, or otherwise unjust, not exceeding five pounds; and any contract, bargain, or sale made by any such weights or measures shall be wholly null and void, and all such light or unjust weights and measures shall be forfeited. 15. Fair prices of grain in Scotland shall be struck by the imperial quarter, under a penalty not exceeding five pounds, or less than twenty shillings. 17. Power to magistrates to inspect weights and mea-

mity prevailed, not only between distant districts, but also between those which are contiguous. The boll, a measure immemorially used in Scotland, is not an invariable quantity; that which is a boll in one county, is not a boll in another county, and even in the same county they sell wheat by one boll, oats by another, and meal by a third. The difference of the wheat boll in two contiguous counties is so great, that a person might buy a quantity of that grain in Haddington, and carrying it to Edinburgh, a distance of only 16 miles, might sell it there at the same nominal price with a considerable profit. In Oxfordshire, the Winchester bushel is universally used by the farmers; in Kent, they use the imperial measure. In Hampshire, according to one of the witnesses examined (an extensive manufacturer of measures), the "farmers declare they will never use the imperial bushel, unless they are compelled to it." A whimsical instance of want of uniformity is mentioned by another witness, who tells the committee "that a hundred weight of rope is 112 pounds, and a hundred weight of twine, in the same manufactory, is only 100 pounds." In the article of potatoes, three different quantities are delivered in London under the same denomination of weight, not one of which quantities agrees with that now to be established. In the markets, 120 pounds are delivered for a hundred weight; when bought of the farmers, 126 pounds are required; and when taken from ship-board, the buyer receives 132 pounds.

Strangers who have casually strayed into the markets of Leeds,

sures; and if any are light or otherwise unjust, they shall be forfeited and destroyed, and the person in whose possession the same were found shall be liable in a penalty not exceeding five pounds: and refusing to produce them, shall be subject to a like penalty; but no penalty shall be incurred if they have not been used since this Act. 18. Penalty for counterfeiting stamp on weights and measures, not exceeding fifty, or less than ten pounds; and knowingly for uttering, not exceeding ten pounds, or less than forty shillings. 19. Copies of the standard weights and measures, which shall have been worn and mended, to be sent to the Exchequer to be re-verified. 21. Penalties in England and Ireland, to be applied one-half to the informer, and the other to the county rate. 23. Gives appeal to next general quarter sessions of the peace. 24. Penalties in Scotland, one-half to prosecutor, the other in aid of the funds directed by this Act. 25. Gives appeal in Scotland to commissioners of justiciary at circuit court. 26. 4th Anne and 5th Geo. IV. c. 110 repealed, except so far as they relate to duties, &c., of weighmasters. 27 and 28. Powers of ward inquests, &c., not to be interfered with; and rights of Founders' Company reserved.

of Bradford, of Wakefield, and of other towns in the West-Riding of Yorkshire, have frequently been astonished, when they have found not only the names, but the capacities, of particular measures so different from those which have prevailed in other parts of the country. The difference is now at an end.

In the month of December, the Magistrates published the following explanatory notice in the town and vicinity of Leeds—

"The inhabitants of the borough of Leeds are hereby informed that after the first day of January next, no person can lawfully use, or have in his possession, any weights or measures, except such as shall have been duly compared and stamped by the inspectors appointed under the statute passed in the last session of parliament, and all persons offending herein will be liable to the penalties of the Act. The justices of the peace for the borough of Leeds, have appointed Mr. George Nelson, of the firm of Messrs. James Nelson and Sons, of Leeds, ironmongers, and Mr. William Beverley, of the same place, brazier, inspectors of all *weights* and *metal measures* to be used in the borough of Leeds, and Mr. George Hanson, sergeant at mace, inspector of *wood measures* and the *yard measures*. On and after Wednesday, the 17th day of December, Mr. Nelson and Mr. Beverley will be prepared to examine, adjust, and stamp all weights (excepting those made of lead and pewter, which, by the Act, are declared illegal) and metal measures as the law requires, at the following places, that is to say—Mr. George Nelson, at No. 47, Briggate, and No. 3, Trinity-Court, Trinity-Lane, Leeds. Mr. William Beverley, at the iron warehouse, No. 35½, Upperhead-Row; No. 6, top of Green's-Court, Land's-Lane, and 68, Briggate, Leeds. Mr. George Hanson, at the Free Market Buildings, Vicar-Lane, to compare and stamp the wooden measures and the yard. The following is the *Schedule of Fees* authorised by the Act to be taken by Inspectors of Weights and Measures. For examining, comparing, and stamping, all *brass weights:* For each half hundred weight, 1s. 6d.; for each quarter of a hundred weight, 9d.; for each stone, 6d.; for each weight under a stone, 1½d. For examining, comparing, and stamping, all *iron weights,* or weights of *other descriptions, not* made of *brass:* Each half hundred weight, 6d.; each quarter of a hundred weight, 3d.; for each stone, and all weights under a stone, 2d. For examining, comparing, and stamping, all *wooden measures:* Each bushel, 6d.;

each half bushel, 3d.; each peck, and all under, 2d.; each yard, 6d. For examining, comparing, and stamping, all *measures* of *capacity* of *liquids* made of *copper* or other *metal:* Each five gallon, 1s. 8d.; each four gallon, 1s. 4d.; each three gallon, 1s.; each two gallon, 8d.; each gallon, 4d.; each half gallon, 2d.; each quart, 1d.; each pint, and under, ½d."

Similar notices were published, and similar officers were appointed in all the towns and departments of the district, and this change, so far as retail business more particularly is concerned, deserving the appellation of momentous, was carried into effect throughout the whole kingdom.

In some of the towns and villages in the district, considerable dissatisfaction was manifested on the first enforcement of the provisions of the Act we have described, but this feeling soon declined and disappeared, and all ranks and classes have united in applauding the effects of the change.

Before we conclude this chapter, we shall present to the reader a statement which has been given in a modern publication, after some very elaborate calculations and examinations, of the number of persons employed in different avocations among the people in the West-Riding of Yorkshire.

Occupiers of land employing labourers, 7,096; occupiers of land not employing labourers, 10,636; labourers employed in agriculture, 24,509; employed in manufacture, 74,662; employed in retail trade or handicraft, 60,109; capitalists, bankers, &c., 8,354; labourers not agricultural, 33,685; other males twenty years of age, 10,366; male servants, 3,374; female servants, 22,167.

In the three wapentakes of Agbrigg, Morley, and Skyrack respectively, are found 17,000, 22,000, and 29,000 men employed in the manufacture of woollen cloth. The places most eminent in woollen fabrics and worsteds are—the parish of Halifax, containing nearly 12,000 men so employed; Leeds, 9400 in the town and liberty; Bradford, 7900; Almondbury parish, 4500, and (adjacent to it) Huddersfield (worsteds and silks) 3700; Kirkburton, 2400; Calverley, 2400; Dewsbury parish, 1800; Birstal, 1700; Batley, 1400; Kirkheaton, 1200; and Saddleworth, about 1300, besides the same number employed in cotton factories. In the manufacture of thread and linen goods, Leeds employs upwards

of 500 men; Barnsley, 1300; the wapentake of Claro, about 1000, many of whom are at Knaresborough. In the wapentake of Staincliffe and Ewcross, about 2300 men are employed in linen and cotton fabrics; in Staincross wapentake, about 1000 in woollen and linen promiscuously; in Ripon liberty are about 100 linen weavers. The manufacture of iron and hardware is mostly confined to the wapentake of Strafforth and Tickhill—Rotherham being mostly occupied in the foundry and heavy goods, and Sheffield in edge-tools, to which it now adds silver-plated furniture for the table, and a variety of articles in such profusion, that the entire parish of Sheffield, or Hallamshire, contains as many men so employed as Birmingham itself, nor is the catalogue of articles very dissimilar. In the other townships workmen are distinguished as brass-founders, button-makers, die-sinkers, makers of edge-tools, and grindery in large proportion, makers of files, fire-irons, fenders, forks, table-knives, haft-pressers, knife-blades, moulders, razor-smiths, razor-case-makers, ring-makers, saw-smiths, scale-cutters, makers of scissors and screws, scythe-grinders, sheer-steel and sheer-makers, silver-smiths, silver-platers, spade-makers, spring-knife-grinders, steel-casters, steel-forgers, steel-burners, rollers and drawers of steel, stove-grate-makers, tilters, turners in wood and ivory, type-founders, and white-metal smiths—in all, 11,600: and at Bradfield and Ecclesfield are about 1000 men employed in similar occupations. Carpets are made at Dewsbury; glass and earthenware at Witchwood and other places; and about 200 nailors find employment at Darton, and its vicinity.

## CONDITION OF THE WOOLLEN TRADE AND MANUFACTURE AT THE COMMENCEMENT OF 1835.

The article which follows, and which is published in this work by express permission, will afford an excellent conclusion to the History of the Woollen Trade and Manufacture in the West-Riding of Yorkshire, and is well worthy of the perusal of the commercial reader.

The contrast between the aspect of commercial affairs, in this district, as it is now, and as it was twelve months ago, is most

striking. At that time, the prices of wool, which had been progressively rising for the preceding six months, had reached an elevation which seemed to place them beyond the pale of ordinary modes of judgment. People were too much astonished to be able to think or calculate calmly. Experience and discretion were thrown aside as inapplicable to a state of things so much out of the common way, and the only feeling left, seemed to be one of simple unsuspecting wonderment how far prices might yet advance before they became steady. This is one side of the contrast. In the course of the subsequent twelve months, the whole of this advance has given way again; prices have long since resumed their former level, and yet the feeling at the present moment is one of dread how low they may yet continue to *sink* before they become steady. In the former case there was a stimulus for purchasing, even at the enormous advance, lest every moment of delay should necessitate the payment of still higher prices; in the present instance, purchases are made with reluctance, even at the old reasonable prices, lest a still further depreciation should take place. The re-action is violent, but not more so than might naturally be expected under the circumstances. In the moral, as in the physical world, it is the nature of overwrought excitement, to be succeeded by proportionate relaxation.

Such a state of excitement is entirely distinct from those speculating intrigues by which the first impulse is given to a great advance in prices; in fact, it is the appropriate material upon which the speculators work out their ends; and wherever we are to look for the original moving cause, whether to the German Jews, who are always ready as the scapegoats on such occasions, or to a source less unpopular, and, perhaps only therefore, less suspected, we fear there is no room to doubt that England was the country to which the delusion found the most ready access, and where its triumph was most complete. The continental manufacturers appeared throughout far less sanguine, but, of course, if they will buy wool at all, they must submit to such prices as can be had from a consumer so large, and therefore so influential, as England. Hence, in spite of all their care, their present situation appears to be not much better than our own.

Imports this last year have fallen short of the quantity

imported in 1834 by 2,628,101 lbs., the official account standing thus :—

| | | |
|---|---|---|
| In 1833, | duty was paid | 33,361,487 lbs. |
| In 1834, | ditto | 30,733,386 lbs. |
| | | 2,628,101 lbs. |

Making, therefore, due allowance for the want of confidence which the recent extraordinary fluctuations have occasioned, and assuming that the demand for goods must, after all, prove an average one, we still see no reason to apprehend that the present reduced prices of foreign wool will suffer any material reduction.

During the period of excitement we endeavoured, to the best of our ability, to show its infatuation. The views we entertained long anterior to the last clip, met with opposition at every point, and in every shape. At one time we were told that the continental manufacturers were so well employed, that the consumption of this country was of little consequence, and that, therefore, the advanced prices must be maintained independently of us. Anon came intelligence that these same continental manufacturers had shut up their mills, and were sending their stocks to England to sell at our high prices, and then it was said, Oh ! you see, there will be a scarcity of cloth, and when the clip comes round you will be out-bid. This is an amusing exemplification of the facility with which any set of facts, however opposite, may be applied so as to suit a foregone conclusion.

In English wools we have far less room for confidence in the stability of even the present reduced prices. Taking the same periods of time for contrast, we find that a year ago the advance upon combing fleeces was about 100 per cent. upon the prices they had fetched six months before. The quality at 1s. per lb. had risen to 2s.; the same quality may now, perhaps, be bought for 1s. 6d.; but what ground is there to suppose that even the extra 6d. per lb. can be maintained? The produce of the last clip was abundant; but the growers had partaken of the excitement of the time, and were fully disposed to reap the supposed advantage of it. The consequence was, that long after the excitement had passed away, they remained obstinate. The worsted spinners, in the mean-time, saw the necessity of curtailing their operations from insufficiency of demand, and it is estimated that of the last clip, at the present time not more than

one half the usual portion has been worked up. The surplus, of course, remains, and may be expected to come upon the market in such a mass as to affect prices materially. Speculation, too, has been busy here, and has already begun to exhibit results, some large failures having recently occurred amongst the holders at high prices.

The subject is by no means exhausted, for experience proves that however trite the theme, the nature and consequences of speculation cannot be brought forward too frequently, nor insisted upon too strongly. Speculation, moreover, is a thing of no new invention, it has existed in all times, only not always under the same name; and a knowledge of its true character and pernicious consequences is by no means confined to modern times. Our forefathers, in their over zeal for legislation, passed laws to restrain it under the denomination of "forestalling and regrating."

They were right in principle:—they proved, at least, that they understood what was inimical to the interests of the community. They erred only in the attempt to remedy, by positive enactment, an offence which is of too indefinite a nature to admit of the application of legal precision, and must therefore be left to the simple operation of public opinion.

Modern society has been divided into the productive and unproductive classes. Amongst the latter even physicians and lawyers have been placed; but if we are to consider every employment as productive which increases the sum of human enjoyment, it seems a strange perversion of terms so to class the man who takes care of our health, and the man who secures our property.

With the genuine speculator, however, all shade of doubt, as to the class to which he belongs, vanishes at once. He buys goods, not for the purpose of expending any industry or skill upon them, and of thus giving them an augmented value by improving and perfecting their useful properties. The goods, on the contrary, leave his hands just as they came into his possession; and thus far he is merely unproductive. But this is not the worst. The speculator never buys goods except with the intention of more or less interrupting the regular flow of trade; his object is to deprive the real productive consumer of his supply, except at an advance of price, which advance goes into the speculator's own pocket. Hence, he is not *merely* the

unproductive drone; he is the plundering depredator; and so he ought to be regarded by the community upon which he fattens. So, also, he would have been regarded by our old law makers; but we live now in liberal times. The operation in question, instead of being regarded as an exercise of nefarious dexterity, is admired as an example of commercial skill; the successful practitioner is held up as a model for imitation in the art of extracting an income from the use of cunning ingenuity, instead of straightforward industry; and so we go on, regularly, for about three years at a stretch, when it is found that the dupers have become too numerous for the dupes, and a general uproar ensues; the cards are shuffled, a new deal takes place, after which we start again in the same career.

The schemes of the speculators have been powerfully aided since the rise of the modern school of political economists. We would have it to be understood, once for all, that we do not disparage the science of political economy itself. It would be just as reasonable if we were to cry down the practice of physic, because the disciple of the black hen, and the dispenser of the pills No. 1 and 2, are quacks and cheats. We are convinced, on the contrary, that there is philosophy, system, a regular, immutable sequence of cause and effect, in every thing; and in no department of the economy of the world, perhaps, ought we to look for a greater manifestation of these properties than in the one which embraces the interchange of labour and the produce of labour, and thus bears so immediately upon the wealth, the happiness, the very existence, of the social frame. It is against the abuse of the science only that we protest. Puny intellects, which have been forced in the hot-beds of the modern practice of education, cannot wait the slow process of collecting, studying, and generalizing the facts from which their theories should be deduced. When Jupiter's head was struck, Minerva, we are told, issued forth ready armed. The modern political economist strikes his head, peradventure, against a thick book, and forth issues a theory ready cut and dry, to which all facts must be made to bend. As on the bed of Procrustes, such as are too short must be stretched out, and such as are too large must be curtailed of their fair proportions. It is pretenders like these who bring the science into disrepute;—members of self-important coteries, who meet at stated perieds, when each one, individually

is assured by all the rest, collectively, that he is the cleverest fellow they ever met with;—men just capable of proving to a demonstration that the bray of an ass may be expressed by a system of musical notation. It has long been the cherished object of this class of philosophers to seize, with avidity, upon every appearance of high prices, without the least examination, as to their cause, or probable permanency, for the purpose of supporting some favourite dogma, or proving the policy of some favourite measure. Their specious representations are always ready to encourage the confident, to stimulate the cautious, and to decide the irresolute; but when the period of re-action comes, their voice is heard no more.

Why the excitement for high prices has been more intense, and has lasted longer in England than elsewhere, is another question. The masses of capital waiting for employment, and always ready for temporary investment in a rising article, may be assigned as one cause, of no mean importance. But there is another which must not be overlooked:—the encouragement with which excitement of any kind has been met, of late, in high places. At the opening of Parliament, in February last, the seconder of the address on the King's speech made the commercial prosperity of the country the staple of his eulogium on the then existing policy of government, and the very high prices of which we are now speaking were adduced by him, upon comparison with the point from which they had advanced, as a proof of such prosperity. It may be readily supposed that encouragement so given, upon an occasion when it is always understood that government select their organs for the promulgation of such statements as they wish to go forth with the stamp of their authority, must have had some influence upon the mercantile community. Had the late ministry continued in office until the opening of the next Parliament, we should have been curious to see how the present state of commercial affairs would have been treated, after all this boasted advance of prices has proved illusory, to the loss, or ruin, of all who were so foolish as to rely on its permanency. Verily, had the three yards a penny legislator of Fore-street, been required again to adduce proofs of prosperity, but from premises so opposite, he would have found it no easy task. We speak of the contingency, however, as one of simple speculative curiosity, and by no means as "a consummation devoutly to be wished."

# ADDENDA TO BOOK V.

The following are the official tables relative to Wool, and the Woollen Trade for 1833.

Wool Imported and Exported.—An Account of the Quantity of Sheep's and Lamb's Wool Imported into the United Kingdom in the Year 1833, from the following Countries :—

| | lbs. |
|---|---|
| Russia | 1,380,823 |
| Sweden | 24,259 |
| Denmark | 372,490 |
| Prussia | 305,379 |
| Germany | 25,370,106 |
| Holland | 343,936 |
| Belgium | 467,095 |
| France | 259,844 |
| Portugal | 680,650 |
| ——— Madeira | 1,318 |
| Spain | 3,339,150 |
| Italy | 855,510 |
| Malta | 4,803 |
| Turkey | 361,591 |
| Morocco | 105,689 |
| Cape of Good Hope | 93,325 |
| East India Company's Territories | 3,721 |
| New South Wales | 1,969,668 |
| Van Dieman's Land | 1,547,201 |
| British West Indies | 819 |
| Porto Rico | 152 |
| United States of America | 334,678 |
| Brazil | 2,049 |
| States of the Rio de la Plata | 207,143 |
| Peru | 14,604 |
| Guernsey, Jersey, and Alderney | 48 |
| Isle of Man | 30,326 |
| Total of Wool imported | 38,076,413 |

| | lbs. |
|---|---|
| Quantity entered for Home Consumption | 39,066,620 |
| ——— re-exported | 442,696 |
| ——— remaining warehoused under bond | 1,689,360 |
| British Sheep's and Lamb's Wool exported | 4,992,110 |
| Woollen and Worsted Yarn exported | 2,107,478 |

BRITISH WOOLLEN MANUFACTURES exported from the United Kingdom in the Year 1833, to the following Countries :—

| | Declared Value. |
|---|---|
| Russia | £ 93,072 |
| Sweden | 5,212 |
| Norway | 12,321 |
| Denmark | 2,033 |
| Prussia | 150 |
| Germany | 634,916 |
| Holland | 282,181 |
| Belgium | 108,632 |
| France | 55,944 |
| Portugal, Azores, and Madeira | 149,358 |
| Spain and the Canaries | 171,969 |
| Gibraltar | 19,439 |
| Italy | 220,514 |
| Malta | 12,468 |
| Ionian Isles | 2,919 |
| Turkey and Continental Greece | 20,101 |
| Morea and Greek Islands | 914 |
| Isles—Guernsey, Jersey, Alderney and Man | 35,721 |
| East Indies and China | 961,333 |
| New Holland | 54,181 |
| Cape of Good Hope | 42,604 |
| Other parts of Africa | 7,189 |
| British America | 387,877 |
| British West Indies | 102,100 |
| Foreign West Indies | 59,847 |
| United States of America | 2,265,407 |
| Brazil | 274,568 |
| Mexico and the States of South America | 382,515 |
| Total | £ 6,292,432 |

The following are the descriptions of the articles comprehended in the preceding Statement :—

| | | |
|---|---|---|
| Cloths of all sorts | pieces | 597,189 |
| Napped Coatings, Duffels, &c. | do. | 19,543 |
| Kerseymeres | do. | 31,795 |
| Baizes of all sorts | do. | 45,036 |
| Stuffs, Woollen, or Worsted | do. | 1,690,559 |
| Flannel | yards | 2,055,072 |
| Blankets and Blanketing | do. | 3,128,106 |
| Carpets and Carpeting | do. | 667,377 |
| Woollens mixed with Cotton | do. | 1,605,056 |
| Hosiery | doz. pair | 232,766 |
| Sundries | £ | 78,236 |

## SUPPLY OF COAL IN THE DISTRICT.

In the preceding book, a reference has been made to the great facilities afforded in this district to manufactories by the abundant supply of Coals. Of that supply, the following statements will afford some estimate. They refer exclusively to the Vicinity of Leeds. Were the supply afforded to the whole district to be included, too much space would be occupied in this Appendix. The reader, then is requested to refer to the following enumeration, of the sources, from which the supply is derived.

I. THE REV. R. H. BRANDLING'S COAL PITS AT MIDDLETON. These pits are three in number. 1. *Day Hole*—A pit, the entrance to which is on the side of a hill, and a subterraneous passage, of a very considerable length, is traversed, prior to arriving at the pit itself. There are here three qualities of coal.—The first quality is that which is called *Deep Coal*, which is principally got at this pit, and which is below the surface of the earth, at the depth of one hundred and sixty, or one hundred and seventy yards. The second quality is called *Little Coal*, which is got about forty yards below the top: these coals are not so bright as the Deep Coal, but they burn longer, and consequently are much used for engines, dye-houses, &c. The third quality is what is called *Sleek*, being very small, and used principally for furnaces, foundries, and the stoves of black and white-smiths, &c. 2. and 3. The other two pits are called *Venture and West Pits*. The coals from these pits are considered durable, but leave a white sediment or ash in burning.

These coals were first brought to Leeds under an act of parliament, obtained in the year 1754, and were distributed for use through the town at the staith then called Casson's Close, being the site upon which the South Market now stands. Another act was obtained in 1813, and the coals are now deposited at what is called the Old Staith, a little nearer Hunslet and Pottery Field, than the South Market. These coals are brought to Leeds upon an iron railway, formed under the above act of parliament, and they were dragged along, until recently, from Middleton, by a locomotive engine, which usually drew thirty-six waggons at one time. Two men having been killed by the bursting of the engine, the coals are now brought by horse power, one horse drawing six waggons.

The deep coal is sold at the staith at sixteen shillings per waggon, containing twenty-four corves, and warranted to weigh 45 cwt. The little coal, in which there is a slight admixture of metallic matter, is sold at nine shillings per waggon, and weighs full heavier. Sleck is sold at six shillings per waggon. Two-thirds of the coal sold are of the first of the qualities mentioned. By the act of parliament, Mr. Brandling is bound to deliver (if demanded) sixty-eight waggon loads per diem, at the staith in Leeds, and twelve upon Hunslet Moor; but the average number of waggon loads transmitted per diem, is from one hundred to one hundred and twenty in number.

II. THORP HALL COLLIERIES. Although the soil in the neighbourhood of Thorp Hall belongs to Lady Gordon, who recently succeeded to the possession of the estates of the late Marchioness of Hertford, the coals are the property of Wm. Fenton, Esq. There are seven or eight pits belonging to this gentleman. The coals are very bright and hot, but burn swiftly. At Thorp Hall, as at Middleton, there are three kinds of coal, which are sold at the following rates: the deep coals at eleven shillings per waggon, weighing thirty-four cwt. each; little coal at eight shillings per waggon, same weight; sleck of same weight, at five shillings per waggon. Some of these pits have been open nineteen years. Thorp Hall is about two miles and a half from Leeds on the east side of the River Aire, and the coals are brought in vessels to the Waterloo Staith, near the Old Church.

III. ROTHWELL HAIGH PITS. There are at this place three pits of the best Deep Coal, which is sold at two shillings per tipler—each tipler weighing five hundred weight and a half. A coal of inferior quality which is called Little or Top Coal, and which is procured at a depth of one hundred yards, is sold at one shilling and four pence the tipler. The coals are sold at Crown Point Staith, being a few hundred yards nearer the Old Church than the Waterloo Staith. These coals are considered of a very superior quality, being bright, ardent, and durable. The Middleton coals are nearly of the same quality; but at Rothwell Haigh Pits, about six inches of coal from the bottom of the bed, burning with sediment, is left in the ground, not being of an equal quality with the other. The principal difference betwixt the Deep Coal of Middleton and that of Rothwell Haigh is, that at the former place is got along with the other coal, the six inches of inferior quality just mentioned, which causes the white sediment in burning. At the latter, this is not the case. The soil belongs to Lord Stourton, but the coals to J. & J. Charlesworth, Esqrs., who have another pit at Lofthouse, forty yards deep. The coal there is swift, clear, and ardent.

IV. BEESTON PARK PITS. The coals at this place are the property of Mr. Jas. Leather, who resides near the pits. Many of these coals are consumed at the old gas-works, in this town, and are delivered in Leeds, at about the same price as those sent from the Old Staith. The pit opens upon an elevation of considerable height, and is situated from two to three miles south-west of Leeds. The bed of coal, which consists only of one quality, lies from 112 to 144 feet below the surface. The price at the pit is 13d. per pool, weighing about 4½ cwt. A considerable quantity of these coals is consumed, but the quality is considered inferior to those furnished from Rothwell Haigh, and other places.

V. BEESTON PITS. At this place there are four pits, two in the occupa-

tion of Mr. Hill, and two in the occupation of Mr. Carter. The coals, generally, are of an inferior quality to those at Beeston Park, being softer, and are used principally for engines. The beds lie only about 24 to 28 yards below the surface. At the pits these coals are sold out in scoopes at 3d. each; three scoopes making a pool. Delivered at Leeds the price is from 4s. 6d. to 5s. per ton. In one of the pits belonging to Mr. Carter, there is a bed of coals fit for domestic purposes, and suitable for making gas—a good deal of it is now used in dwelling houses. It is delivered in Leeds at 7s. 6d. per ton. These pits are about two miles south-west of Leeds.

VI. MANSTON PITS. The coal at this place is the property of Samuel Wilkes Waud, Esq., who resides near Selby. The colliery is situated about four miles east of Leeds, and is contiguous to the Leeds and Selby Railway, by which conveyance, these and the coals from Mr. Gascoigne's pit, at Garforth, are conveyed to a depot recently formed at the head of the railway station, at Marsh-Lane, in this town. Since the forming of this depot, the quantity brought down to Leeds has been much increased; and large quantities are conveyed from thence to Harrogate, Wetherby, and places adjacent. The coals from the two colleries just alluded to, are considered the same in quality, and are sold at the same price. The best deep coal lies about 100 yards below the surface, and is as durable and equal as most of the coals delivered in Leeds; these coals are delivered at the depot, Marsh-Lane, at 6s. 3d. per ton, or 16s. 6d. for fifty-three cwt.; at the colliery the price is 1s. per pool, weighing about four cwt. Sleck is sold at the depot in Leeds, at 7s. per waggon of fifty-three cwt. These coals are also conveyed down to Selby by the same conveyance, where a depot is also forming: these pits have been worked for near half a century.

VII. COLTON COLLIERY. These pits, which are situated about one mile from Manston, have not been worked more than seven years, and are the property of Mr. Edmund Dawson, of Rothwell Haigh; they are somewhat inferior to Manston and Garforth coals: the best coal is found about eighty-four yards, and the second or little coal about fifty yards below the surface of the earth; the price at the pits is 10d. per pool, or 6s. 8d. for the best, and 6s. for the little coal per dozen, weighing twenty-eight cwt. There is another pit at Green Farm, belonging to the same gentleman, and which is contiguous to the railway, and which, it is expected, will in future be transmitted to Leeds by that conveyance.

There are other pits belonging to Mr. Bower, &c. &c. &c. in the neighbourhood of Leeds; but both the qualities, the methods of delivery, and the prices are so similar to those we have alluded to in the preceding description, that it is unnecessary to occupy more space by the subject.

# BOOK V.

## THE PARISHES OF HALIFAX AND HUDDERSFIELD.

### CHAPTER I. HALIFAX.

#### SECTION I. INTRODUCTORY.

The Parish of Halifax is one of the most romantic and interesting tracts of country in the British Islands. Although the greater part of its surface is wild, stony, and barren, it contains some valleys of surpassing liveliness, some scenes of exquisite beauty, and some portions of luxuriant fertility. The prospect from King's Cross is one of the most striking in the North of England; in the valley of Todmorden, are found some spots combining all that is lovely, with all that is romantic; the view down the valley of the Calder, at a little distance from Elland, is characterized by delightful richness and repose; and the prospect from the summit of Beacon Hill, is almost unique, presenting a populous town, reared on the surface of what was once a barren rock, but which, upon the artificial soil which has been created around it, presents a carpet of verdure interspersed with groves, dotted with neat and occasionally elegant houses, and exhibiting cheering indications of industry, perseverance and intelligence, triumphing over the sterility of nature.

The parish is traversed on its western extremity by the great ridge or range of mountains, which has so often received the name of the English Apenines; some of the eminences rise to an elevation of more than a thousand feet in perpendicular height. The high lands are generally covered with barren and unproductive moors, and present some of the most stormy and unproductive districts in the country. Many of the high parts of the parish, as the ridge above Mytholm, the Southowram, and Northowram hills, and in fact most parts of the whole surface, abound with excellent stone; the flags and slates of Southowram

are peculiarly valuable, and vast quantities of them are conveyed by the canal and the sea, to the metropolis and the most distant parts of the kingdom. The coal, also, in the townships of North-owram, Southowram, and Shelf, is of a very excellent quality, and affords an inexhaustible supply of that invaluable mineral.

The climate of the parish is cold; it is liable to great and sudden changes of temperature; the storms of wind are sometimes tremendous; a larger quantity of rain falls annually than in the country to the eastward of Bradford; but the air is pure, bracing, and salubrious, and highly favourable to the health and personal strength and beauty of the inhabitants.

The remark which we have made in another part of this work relative to the state of agriculture in the manufacturing districts, is peculiarly applicable to Halifax. It is only very occasionally followed as a profession. There is comparatively little arable land, the greatest proportion of the inclosed and cultivated surface of the soil being kept in grass; the farms are generally small, and are devoted almost exclusively to the domestic purposes of the inhabitants. A very limited portion of the parish is occupied by woods.

The principal river in the parish of Halifax, is the Calder, which traverses it from its western to its eastern extremity. This river we have already described at considerable length. The streams which compose its tributaries are very numerous, the most important of them are, the Hebden, Luddenden Brook, the Riburn, the Hebble, Black Brook, the Red Beck, and Clifton Beck.* Of the excellent quality of the water throughout the

* Watson in his quaint and curious detail, thus describes the system of waters in this parish. "The river which runs through this parish is named the Calder, which consists of many small heads, one of which is at a place in Lancashire, called Saunderclough, and which after some time receives a rill coming from Flowerscar-foot, also soon after another from Woodfall-pasture, a third at Gorpley (or Gorpill-hill) Naes, coming from Howroyd-Spaw, and a fourth at Gauksholm, coming from Dean-head; these, when united, meet with another stream at Jump-clough, a little below Todmorden, which also is composed of the following rivulets, viz. one rising at Dean in Clivegar, another at Coal-clough, another at Stiperden-clough, another at Hartley-clough, and another at Speed-clough. After this it receives above twenty streams before it quits this parish, the most considerable of which are, first, The water of Hebden, on the North-side, dividing the townships of Hepton-stall and Wadsworth. This stream is composed of several heads, which are at Greenwoodlee, Shackelton-clough, &c. It takes its name from the village of

parish, we shall shortly have occasion to speak particularly. With respect to the mineral springs in the parish, Crabtree has the following paragraph. "In the township of Soyland is a strong chalybeate, called Swift Cross Spaw, the water from this spring was found, by experiment, to be eighteen grains in a pint lighter than at Swift Place, a few hundred yards below. At a place called the Cragg, in Erringden, there is another with an impregnation slightly sulphureous as well as chalybeate. At Horley Green, about a mile and a quarter North-West of Halifax, a mineral water has lately been discovered, on which a pamphlet has been written by Dr. Garnett, of Harrogate; it appears from his experiments to contain a large proportion of vitriolated iron, besides alum, salenite, and ochre, and it is stated by him to be the strongest water known. In the township of Shelf there is said to be a petrifying water."

The dimensions of the parish of Halifax are very considerable,

Heptonstall, near which it runs, and falls into the Calder, at a place called Black-pit. 2ndly, A brook on the South side within Sowerby, which is composed of two heads, one from Blackstone Edge, the other from Withens, and which falls into the Calder at Mitham Royd Bridge. 3rdly, A brook from Luddenden, on the North side, dividing Midgley and Warley, rising from two heads, one at Castle Car, the other above Saltonstall. 4thly, The next considerable stream which it receives is the Ryborne, as it is wrote in ancient deeds, though the village which it gives name to is now corruptly called Ripponden. This brook runs on the South side of the Calder, and is composed of several heads, one of which is on Blackstone Edge, another above Booth-dean, in Rishworth, and which receives a considerable rivulet at Ox-grains-bridge, in the same township, so called from Ose, a very ancient word for water, and grains because it has two streams, which unite here, and therefore is as it were grained, a term which is repeated at some distance below, where the current from Blackstone Edge joins the above, and has the name of Brook-grains. This brook falls into the Calder at Sowerby-bridge. The 5th considerable water which joins the Calder, is on the North side of it, and is the brook which runs by Halifax. The chief head of this stream is in Ovenden. It discharges into the Calder at Brooksmonth. The 6th runs into it on the South side, a little above Elland; it rises at a place called Dean-head, in Huddersfield parish, and in its course divides the townships of Stainland and Barkisland, &c. Its name in ancient deeds is Blackbourn, (i. e. the Black-brook,) a circumstance which few, if any, of the inhabitants are sensible of. The 7th is on the North side of it, rising in Northowram, and dividing that township from Southowram. It discharges itself at a place called Brook-foot. This water comes off coals, and, from the colour of it, has the name of Red-beck. The last is Clifton-beck, which runs from the township of Shelf, dividing Halifax parish from the chapelry of Hartshead, and falls into the Calder a little below Brighouse.

since its length from East to West is no less than seventeen miles; its medium breadth from North to South, is eleven miles; and its area contains more than seventy-five thousand and seventeen hundred English acres. On the North is the parish of Bradford, on the West the parishes of Whalley and Rochdale, on the South the parish of Huddersfield, and on the East the chapelry of Hartshead and the parish of Birstall. The following are the names of its twenty-three townships—Halifax, Barkisland, Elland-cum-Greetland, Fixby, Erringden, Heptonstall, Hipperholme-cum-Brighouse, Langfield, Midgley, Norland, Northowram, Ovenden, Rastrick, Rishworth, Skircoat, Southowram, Sowerby, Soyland, Stainland, Stansfield, Shelf, Wadsworth, and Warley.

With reference to the name of this extensive parish, all that we can do, like some of our predecessors, will be to state the ludicrous tradition of Fuller, the now exploded, though curious statement of Camden, and the commonly received and romantic etymological description of Whitaker.

Fuller says—"Expect not here that I should add to this catalogue that maiden, who to secure her virginity from his unchaste embraces that assaulted it, was by him barbarously murdered, whereby she got the reputation of a saint, and the place the scene of his cruelty, (formerly called Horton) the name of Hali-fax or Holy-hair. For the credulous people conceited that the veins, which in form of little threads spread themselves between the bark and body of that Yew-Tree (whereon the head of this maid was hung up,) were the very hairs indeed of this virgin head, to whom they flock in pilgrimage." "Oh! how sharp sighted, and yet how blind, is superstition! Yet these country folks fancies had the advantage of Daphne's being turned into a laurel tree."

In frondem crines, in ramos brachia crescunt.

*Ovid's Metamorph. lib.* 1. *fol.* 9.

"Into a bough her hair did spread,
And from her arms two branches spread."

"But here she is wholly omitted, not so much because her name and time are unknown, but because the judicious behold the whole contrivance devoid of historical truth."

Camden says—"All ancient records that ever were, do give it the name of Halifax, the reason of which seems to have been this: that at first it was a hermitage of very great antiquity; the church that now is built from, or rather added to, a chapel long since built, was consecrated and dedicated to Saint John the Baptist, who is styled by some ancients the first father of hermits, and in which place, as they pretend, was kept the real face of Saint John Baptist; hence was it named HALIFAX or HOLY-FACE." "The place is situate at the foot of a mighty and almost inaccessible rock, [for so doubtless at the first it was,] all overgrown with trees and thick underwoods, intermixed with great and bulky stones, standing very high above ground, in a dark and solemn grove, on the bank of a small murmuring rivulet; for such places were always chosen by ancient and solitary hermits, where, being removed far from all human converse, they found every circumstance thereunto appertaining very much to contribute, and heighten, contemplation, insomuch that whoever was the first that set this place apart, [as the face of things then stood] could not in all these parts have found out a place of greater privacy and retirement."

Whitaker says—"Halifax is a singularly compounded name, half Saxon, and half Norman; which, not having been understood, has occasioned the invention of an idle fable to explain it. It appears, however, to have been no fable that in the deep valley then embosomed in woods, where the Parish Church now stands, was an hermitage dedicated to St. John the Baptist; the imagined sanctity of which attracted a great concourse of pilgrims in every direction. Four ways, by which the modern town of Halifax is entered, still distinctly point at the Parish Church as their common centre, though at one extremity of the place. These were the roads by which the pilgrims approached the object of their devotion, and hence the name HALIFAX or HOLY-WAYS; for Fax, in Norman French, is an old plural noun, denoting high-ways. Thus Car-fax in Oxford (a case exactly in point) is the four roads; and Fair-fax, whatever may be pretended to the contrary, is neither more nor less than the fair roads."

"This hermitage, however, (continues this author) the approaches to which must have received their name very soon after the Conquest, became, at a short period afterwards, the

parent of a Parish Church, to which was attached a wild and almost unpeopled district of vast extent. The inconveniences of superstition have, in this instance, been felt during seven centuries; for the church, which, after a vast increase of population, continued for half its duration to the present time with the aid of more than two chapels, is situated almost in a corner of the parish; and the genius of commerce itself, which usually despises ancient prejudice and attends to its own convenience alone, has, in this instance, been made to bend to the ancient religion of the place."

Such is the derivation of the name Halifax. The etymology of Dr. Whitaker is indubitably right. And no doubt it was the erection of the church in such a site, which induced the building of a large town, the metropolis of a populous district, in a situation so singularly unpropitious. It is impossible to name one important advantage which belongs to the position of the town of Halifax. Dr. Whitaker has justly remarked "that the respective situations of a great trading town, and of a sequestered hermitage, might appear to be little adapted to each other, and an early separation might have been expected between them; yet so it is, that within two miles of a fine open valley, the great line of communication between the Eastern and Western seas, and on a navigable stream, the principal town of this extensive and populous district, after every improvement which wealth and skill could apply in the diversion of roads, can only be approached by ascending or descending a precipice." "Nature and common sense," the Doctor proceeds to remark, "would have pointed out Elland as the proper site for the capital of the parish."

The land in the immediate neighbourhood of the town is some of the very worst in the parish, which is capable of cultivation; and nothing but the perseverance, the industry, and the wealth of the inhabitants could have succeeded in reclaiming it from hopeless sterility. The author we have so frequently quoted in the course of this work, has written a lively paragraph upon this topic.

"The unfavourable situation of Halifax may serve to prove how completely the wealth and industry of man can trample over the most stubborn indispositions of nature. In a farming district the whole township must have lain waste for ever. A basis of quartz not half covered by a few stunted bushes of ling,

would have held out no temptation to the husbandman, and would have been immoveable by all his efforts, because animal manures, the *egesta* of a large town, must have been wanting. Yet, how astonishing is the effect actually produced! Look on one side of a fence and you have nature yet remaining in the state not exaggerated by this account. Look on the other, and you have a creation of vegetable mould, covered with a rich and abundant coat of artificial grasses. In short, it is here the tiller who has made the soil, and not the soil which has enriched the tiller."

## SECTION II. HISTORICAL PARTICULARS.

If we are to believe the statements which have been given by Mr. Watson, the parish of Halifax must have been occupied by a considerable population in the time of the Ancient Britons, and the Druids must have formed numerous sacred stations and altars for the celebration of their sanguinary rites. That Druidical remains exist in the parish is indubitable; but the learned topographer was by far too sanguine in his antiquarian pursuits, and he has sometimes referred to the labour of art, objects which are certainly the productions of nature. The following are the British antiquities enumerated by Watson—A ring of stones in Barkisland, called the Wolf-fold—a number of rocks not far from Rigstone Edge, on a moor called Whole-stone Moor, a supposed corruption of Holy Stone—a ponderous stone called the Lad Stone, projecting over the side of a hill at the edge of Norland Moor—the Rocking Stone in Rishworth—some immense stones in the township of Stansfield—the Standing Stone at Sowerby—the Rocking Stone on Saltonstall Moor; and some other masses of stone or rock are considered by the sanguine author to whom we have alluded, to be decisive indications of the residences, the superstitions, and the sacrifices of the aboriginal inhabitants of the island. Mr. Crabtree, in his excellent publication, has referred to an ancient path-way, which he very plausibly supposes to have been British, running from Ovenden Moor to Coldedge, in the township of Warley.

The supposition of Mr. Crabtree is confirmed by a curious discovery of British antiquities, which was made in the year 1779. "A country man," says Whitaker, "digging peat on Mixenden Moor, near this town, struck his spade through a black polished stone, resembling a hone or whet-stone; adjoining to this stone was a most beautiful brass celt, in excellent preservation. These remains were accompanied by four arrow heads of black

flint; by a light battle-axe head of a beautiful green pebble; and lastly, by a hollow gouge, or scoop, of hard grey stone, evidently intended for the excavation of canoes and other wooden vessels. The last is unique, no implement for this purpose having ever been discovered before. Together they seem to have formed the imperishable part of the arms of a British soldier, who, by some other means than in battle, had perished, perhaps two thousand years ago, amongst these wastes, where all remains of the body, together with the handles of the weapons, had long been decomposed, and mixed with the common earth."

We do not pretend to be capable of deciding upon a topic which has excited so much discussion among the historians of Halifax, but we cannot but question whether this part of the country was ever so numerously populated by the Ancient Britons, as is occasionally supposed. The Ancient Britons were able, like all other men, to appreciate the advantages of climate and of air, of fertility and of abundance—and they would, by no means, crowd to a region where they would find but little to gratify the senses, and less to sustain nature. Nor can it be particularly pleasing to the present residents in the vicinity to know, that the scenes with which they are now familiar, and which they identify with the enchantments of home, were formerly the scenes of horrible superstition, and were polluted with torrents of human blood.

Of the *Roman History* of the parish no intelligence can be communicated, although on its boundaries, in the parish of Stainland, is discoverable one of the most interesting vestiges of that wonderful people to be found in the British empire. We have already stated, that directly in the line of the old Roman road from Mancunium to Calcaria, was a station called Cambodunum, probably a resting place for the troops on their march, and connected with the stations we have already mentioned at Cleckheaton and at Leeds. To Watson belongs the honour of having discovered this memorable fragment of Roman conquest and civilization. This interesting site is thus described by Dr. Whitaker. "High on the verge of the bleak moors which divide the parishes of Huddersfield, Halifax, and Rochdale, but screened by a higher ridge to the West and South, is a sloping piece of ground, containing about twelve statute acres, and divided

into several enclosures, some of which bear the name of the Eald (or old) fields. The South side of this, is formed by the deep and precipitous channel of Longwood Brook, the West by another nameless streamlet, the East by one still more inconsiderable, but evidently deepened by art, and the fourth by a trench still visible, though partly covered by buildings, and partly effaced by the operations of husbandry." The remains are inconsiderable, although abundantly sufficient to designate the purpose to which they were formerly appropriated, and the people by whom they were constructed. Another quotation from Dr. Whitaker must close our reference to the subject.

"With respect to the dimensions of this encampment, it should not have been confounded by Watson with those of minor stations, which from the centurial inscriptions usually discovered within them, he very rightly judged to be adapted to a century only, as they seldom exceed 100 or 120 yards square; whereas there is a space of 240 paces within the ramparts of Cambodunum on one direction, and of 200 to the other. Such an outline could not have been defended by less than a cohort. But there was another objection to Cambodunum, as a post in time of war; which was, that it could scarcely be defended from missile weapons at all, as it is commanded on two sides by higher grounds immediately beyond the brooks. On the whole, it was an untenable post, as well as an uncomfortable lodging, and therefore early abandoned. In short, though decidedly Roman, this site of an encampment is an anomaly in Roman castramentation."

The most interesting Roman remains which have been found in the parish, are, a fine altar dedicated to Fortune, and discovered by Watson on the site of Cambodunum—some bricks with cohortal inscriptions found at Grimscar—a beautiful votive altar dug up at Greetland, and referred to by Camden—and a number of coins found in different parts of the country.

The indications of *the residence of the Saxons* in the parish of Halifax, if Mr. Watson is to be credited, are numerous. Again, however we must state, that he looked upon almost every scene with the eyes of an antiquary, and the keenness of his perception in these matters, sometimes transformed natural undulations, or the excavations of later ages, into the monuments of ages and of

people which have long since passed away. Near Ripponden, on a hill called the Conygarth, is supposed to have been a Saxon encampment—on Greenhalgh, a hill in the township of Erringden, is a circular fosse, supposed to be Saxon—in Rawtonstall Wood are traces of a similar description—and in the township of Rastrick was formerly a mound supposed to have been the fragment of another Saxon fortification.

The reasons which induced Watson to believe that Halifax was visited by the Danes, we subjoin in a note, as a curious specimen of that learned author's antiquarian ingenuity.*

When the Normans trampled down the power of the Saxons beneath their feet, and subverted the dominion which those half-civilized barbarians had maintained over England for so many hundred years, almost the whole parish of Halifax, together with the vast manor of Wakefield, was in possession of the crown. In Doomsday Book, as the reader will perceive by adverting to our history of Wakefield, Halifax itself is not mentioned, but Sorebi (Sowerby), Werla (Warley), Feslei

* Watson, speaking of the Danish Cnute or Canute, says this Cnute went against Uhtred, the Earl of Northumberland, through Buckinghamshire, Bedfordshire, Huntingdonshire, Lincolnshire, Nottinghamshire, and towards York; and the said Uhtred being slain, "deinde regressus est austrum versus, alia via per plagam occidentalem, adeo ut venerit totus exercitus ante pascha ad naves;" he returned to the South by the Western coast, a different way from what he had gone before. But what way so likely as this which the Romans had made between Manchester and York? It might be then in good repair, and if the king chose to march by the Western coast, was the next and best way. This was in the year 1017. There is a circumstance which confirms the opinion that this Danish king did actually march along this road, for several places on the line of it do still retain his name, such as Knot-lane in Saddleworth, and by the side of this, Knot-hill, which is a remarkable round-topped hill, from the top of which this king is said to have harangued his army. Also Knot-Mill near the Castlefield, by Manchester, where possibly the Danes might halt for some time; and lastly, Knots-ford, called by Camden Canutivadum. The road which branches off from this great military way, at Slack above mentioned, and which has the name of the Danes-road, might have been used by part of this army, and have thence acquired its name; for having no enemy to fear in these parts, it might be more convenient for the army to take two different routes from thence to Manchester; if they did, that division which fell in with the road between Ilkley and Manchester, might possibly march to the place of rendezvous, along the street called Danes-gate, if indeed that name did not come from the Deans of Manchester, as the head clergy there were formerly called.

(Fixby), Miclei (Midgley), Wadesuurde (Wadsworth), Crimbeson-setun (Crimworth), Lanfeld (Langfield), and Stanesfilt (Stansfield), are stated to have been included among the lands of the king. Among the lands of Ilbert de Lacy, Elan (Elland), and Overe (Owram), are both enumerated. Ten townships only were distinguished, which were afterwards increased to twenty-three. Dr. Whitaker states that in the foundation of the parish of Halifax, it appears that the two great houses of Warren and Lacy concurred. The former permitted eight of the berewicks specified above to be detached from the parish of Dewsbury; and the latter, from the vicinity of their situation to the new church, permitted North and South Owram, in which are to be included Shelf, Hipperholme, &c., and Elland, to be separated from Morley, the only Saxon church in the hundred beside Dewsbury. It is remarkable that these portions of the Lacy fee are described as waste, whereas all the townships in the *terra regis* were in a state of cultivation. Was it that the conqueror in his dreadful devastation of Yorkshire, spared his own demesnes? Scarcely so; for almost all the townships within the soke of Wakefield, as distinct from its berewicks, are stated to have been depopulated. The probability therefore is, that these remote townships, lying at the very extremity of population, had escaped those ravages with which first the Danes, and afterwards the Conqueror, had visited the more open and fruitful parts of Yorkshire.

Of the disturbed state of this parish in the time of feudal tyranny and oppression, the well known history of Sir John Elland, of Elland, furnishes an impressive example, Although the story is somewhat thread-bare, we shall insert an abridged account of it in this work. The old hall of Elland, on the opposite side of the Calder, is in the same township, and here for many ages resided the knightly family of the Ellands, which became extinct in consequence of a deadly quarrel with the Beaumonts, in the reign of Edward III. Of the tragical scenes which produced this catastrophe, an ancient ballad, aided by tradition, and confirmed by some circumstances of indisputable authority, affords the following history:—Sir John Elland, instigated by some unexplained causes of hostility, raised a body of his friends and tenantry, and placing himself at their head, sallied forth by night from the "manor hall," and attacked and slew

Sir Hugh Quarmby, of Quarmby; Sir John Lockwood, of Lockwood; and Sir Robert Beaumont, of Crossland, the latter of whom was torn from his wife and beheaded in the hall of his own house, and all of them were murdered in the presence of their families. On the perpetration of these sanguinary murders, the younger branches of the Beaumonts, the Quarmbys, and the Lockwoods fled into Lancashire, and found an asylum under the roofs of the Towneleys and the Beretons. In that age, the police of the country was unable to cope with a powerful knight and his subservient dependents; and it was not till the eldest sons of the three outraged families had grown up to manhood, that retribution was sought and obtained for the blood of their parents. For this purpose the three young men placed themselves in a wood, at Cromwell-bottom, and as Sir John Elland was returning from Rastrick, they met him on a hill beneath Brookfoot, and slew him, after which they retired into Furness Fells, in Lancashire, where they remained for a considerable time. Not satisfied, however, with this act of justice, they determined to extirpate the name of Elland; and with this sanguinary intention, they placed themselves in a mill, near which the young knight, with his lady and their son, had to pass to the church. On the approach of the family, over the dam, the murderers rushed forth, and shot an arrow through the head of the father, and wounded his only child so desperately, that he died soon after in Elland hall. The name of Elland now became extinct, and the daughter of Sir John, to whom the estates and manor descended, having contracted marriage with one of the Saviles, the property passed into that family, in whose possession it remains to the present day. The murder of the young knight and his infant son roused the town of Elland to arms, and they advanced, in a considerable number, to punish the murderers. For some time Beaumont, Quarmby, and Lockwood, stood their ground, and defended themselves with distinguished valour against the unequal numbers by which they were assailed; but being at length overpowered, Quarmby fell dead on the field, and his comrades only escaped the same fate by the fleetness of their horses. Of the old hall there are no remains, and the present house is the seat of F. T. Lambert, Esq.

When the Doomsday survey was taken, all the cultivated lands of the parish within the Warren fee, which is more than

two-thirds of the whole, were contained in seven berewicks or vills, and consisted of less than thirty carucates, or 3000 acres. These were mere spots and patches of culture, selected for their native fertility, by the first settlers, either from the alluvial lands on the banks of the Calder, or from the higher slopes, such as Langfield, where the soil is deep and comparatively productive.

From some cause or other, for trade had not yet been introduced, a great increase in population (and consequently in culture) had happened, otherwise the erection of the two parochial chapels would not have taken place. But now the old and fertile enclosures (the oxgang land of their forefathers) became inadequate to the wants of the inhabitants, the process of ridding or essarting the native woods on the steep brows, which is the origin of the rood land, commenced; the circles of cultivation in the neighbouring townships began, at their lower extremities, to touch each other, and the commons were gradually confined to the stony summits of the hills, where nature will for ever continue to vindicate her rights against all the encroachments, and all the opulence of man.

The condition of the parish under the Norman sway, must have been truly deplorable. In fact, long after the erection of the church, that edifice was surrounded only by a few miserable cottages.

Since the building of the church was the origin of the town, we shall here state, in the words of Dr. Whitaker, all that is known about the date of the edifice. "The precise date of the original foundation of the church cannot now be ascertained; neither to which of the Earls Warren the good work is to be attributed. The silence of Doomsday forbids us to believe that it existed at that period. Neither is it probable that it was erected while the lordship of Wakefield remained in the crown. All the neighbouring churches, not of Saxon origin, were built by the great Norman lords, soon after their accession to the estates severally granted to them. The reign of Henry I. (viz. from 1100 to 1135) in particular was a general area of the church building in the North, and the probability is that the first church was erected during that period." Hundreds of years, however, elapsed before even a village existed on the site of Halifax, or the appearance of population was presented in the parish, which was abandoned in all probability to the natural sterility of the

soil. It is most likely that it was seldom traversed even by the martial barons of the period, that it was known only to their hunting parties, and that it was occupied by a few miserable serfs or slaves.

In accordance with these representations, we find that in 1453 there were only thirteen houses in the town, which, in the course of a hundred and twenty years, had increased to five hundred and twenty. The condition of the parish in the reign of Philip and Mary, and its progress in population after the introduction of manufactures, may be ascertained from the following extract from an act passed under their government. The act says, "that the parish of Halifax being planted in the great wastes and moors, where the ground is not apt to bring forth any corn or good grass, but in rare places, and by exceeding and great industry of the inhabitants; and the same inhabitants altogether do live by cloth-making; and the greatest part of them neither getteth corn, nor is able to keep a horse to carry wools, nor yet to buy much wool at once, but hath ever used only to repair to the town of Halifax, &c., and there to buy upon the wool driver, some a stone, some two, and some three or four, according to their ability, and to carry the same to their houses, some three, or four, five and six miles off, upon their heads and backs, and so to make and convert the same either into yarn or cloth, and to sell the same, and so to buy more wool of the wool driver, by means of which industry the barren grounds in those parts be now much inhabited, and above five hundred households there newly increased within these forty years past, which now are likely to be undone and driven to beggary, by reason of the late estatute, 5 Edward VI., that taketh away the wool drivers, so that they cannot now have their wool by such small portions as they were wont to have; and that also they are not able to keep any horses whereupon to ride, or fetch their wool further from them in other places, unless some remedy may be provided. It is therefore enacted, that it shall be lawful to any person or persons inhabiting within the parish of Halifax, to buy any wool or wools at such time as the clothiers may buy the same otherwise than by engrossing and forestalling, so that the persons buying the same do carry, or cause to be carried, the said wools, so bought by them, to the town of Halifax, and there to sell the same to such poor folks of that, and other parishes adjoining, as

shall work the same into cloth or yarn, to their knowledge, and not to the rich and wealthy clothier, nor to any other to sell again. Offenders against this act to forfeit double the value of the wool so sold."

The quaint and amusing language of Camden, who visited Halifax in 1574, will enable the reader to form an accurate estimate of the state of the country at the time. "Halifax," says this venerable topographer, "is remarkable for the unusual extent of the parish, which has under it eleven chapels, two whereof are parochial, and about twelve thousand men in it. So that the parishioners are wont to say, they can reckon more men in their parish than any kind of animal whatever; whereas, in the most populous and fruitful places of England, elsewhere, one shall find thousands of sheep, but so few men in proportion, that one would think they had given place to sheep and oxen, or were devoured by them. But of all others, nothing is so admirable in this town as the industry of the inhabitants, who, notwithstanding an unprofitable, barren soil, not fit to live on, have so flourished by the cloth-trade, which, within these seventy years, they first fell to, that they are both very rich, and have gained a reputation for it above their neighbours, which confirms the truth of that old observation, that a barren country is a great whet to the industry of the natives, by which alone, we find Nurimberg in Germany, Venice and Genoa in Italy, and lastly, Limoges in France, have ever been flourishing cities."

## SECTION III. THE GIBBET LAW.

The Gibbet Law forms a very peculiar feature in the history of Halifax. "The inhabitants within the forest of Hardwick had a custom, from time immemorial, that if a felon were taken within their liberty, with goods stolen out, or within the liberty of the said forest, either hand-habend, back-berand, or confessand, any commodity of the value of thirteen pence half-penny, he should, after three markets, or meeting days, within the town of Halifax, next after such his apprehension, and being condemned, be taken to the gibbet, and have his head cut off from his body." * But the felon was to be publicly and deliberately tried by the frith-burghers within the said liberty, which liberty comprised the townships and hamlets of Halifax, Ovenden, Illingworth, Mixenden, Bradshaw, Skircoat, Warley, Sowerby, Rishworth, Luddenden, Midgley, Erringden, Heptonstall, Rottenstall, Stansfield, Cross-stone, and Langfield, to which Wright, in his *Antiquities of Halifax*,† adds Wadsworth, because this, as well as all the above-named places, was included within the estates of the earls of Warren, and one of the berewicks belonging to the manor of Wakefield, to which manor, with its appendages, this power was originally given. And for the same reason Mr. Watson thinks that some other parts of this vast lordship which lie in the neighbourhood of Halifax, such as Northowram and Rastrick, should have been taken into the list; but we do not find any authority to support his opinion, which therefore rests solely on the basis of probability. From comparing this list with the former enumeration of townships and hamlets, it will be readily perceived, that the forest of Hardwick, which appears to be the same with the forest of Sowerby, lay nearly, although not exactly, within the same precincts as the present parish of Halifax.

* Bentley's Halifax and its Gibbet Law, p. 24, &c.

† Bentley's Halifax and its Gibbet Law, p. 82.

The process of the Gibbet Law was as follows. It seems that of the most wealthy persons, and those of the greatest repute for integrity and understanding in the liberty, a certain number were selected for the trial of the offenders; for, when a felon was apprehended, he was immediately brought before the lord's bailiff at Halifax, who, by virtue of the authority granted him from the lord of the manor of Wakefield, under the seal of that manor, kept a common gaol in the town, had the custody of the axe, and was the legal executioner. On receipt of the prisoner, the bailiff issued out his summons to the constables of four several towns within the precincts of the liberty, to require four frith-burghers within each town to appear before him on a certain day, to examine into the truth of the charge. At the time of appearance, the accuser and the accused were confronted before them, the thing stolen was produced, and the prisoner acquitted or condemned according to the evidence, without any oath being administered. If the party accused was acquitted, he was instantly liberated on paying his fees; if condemned, he was either immediately executed, if it was the principal market day, or kept till then, if it was not, and in the mean while set in the stocks on the less meeting days, with the stolen goods on his back, if portable; or if not, they were placed before him. But the executions always took place on the great market-day, in order to strike greater terror into the neighbourhood. And so strict was this customary law, that whoever within the liberty had any thing stolen, and not only discovered the thief, but secured the goods, could not receive them back without prosecuting the delinquent, but was obliged to bring him, with the stolen property, to the chief bailiff at Halifax, and to carry on the prosecution. Without this procedure, he both forfeited the goods to the lord of the manor, and was liable to be accused of theft-bote * for his private connivance and agreement with the felon. After every execution, also, it appears, that the coroners for the county, or some of them, were obliged to repair to the town of Halifax, and there summon a jury of twelve men, sometimes the same persons who condemned the felon, and administer an oath to them to give in a true and precise verdict, relating to

* "Theft-bote is the receiving of a man's goods again from a thief, after stolen, or other amends not to prosecute the felon, and to the intent the thief may escape; which is an offence punishable with fine and imprisonment."—*Williams's Law Dict.*

the fact for which he was executed, in order that a record might be made of it in the crown office.*

This custom has obtained the distinguishing appellation of Halifax law. It attracted the attention of Camden and his commentators, and is amply explained by Bentley, Wright, and Watson. It is first to be observed, that the felon was liable to suffer, if he was taken within the liberty or precincts of Hardwick. This refers us directly to the privileges of infangthefe and outfangthefe, the origin of which is of great antiquity. These privileges are mentioned in the laws of Edward the Confessor, which William the Norman afterwards confirmed, in the 21st chapter *"De Baronibus, qui suas habent curias et consuetudines"*—"concerning the barons who have their courts of law and customs:" In this article there is an express mention of infangthefe and outfangthefe, which is thus explained: *Justitia cognoscentis latronis sua est. de homine suo, si captus fuerit super terram suam"*—"he has the right of taking cognizance of felony, in respect of his own vassals, if the felon be taken within his own manor." But here is nothing said *"de homine extraneo,"* or such as did not belong to the manor, whom the lord had power to execute by the privilege of outfangthefe, if taken as a thief within his manor, let the robbery have been committed wherever it might. This power, however, was undoubtedly exercised at Halifax, as appears in the following entries in the register:—

*"Quidam extraneous capitalem subiit sententiam,* 1° *Jan.* 1542." A certain stranger suffered capital punishment, Jan. 1, 1542; and "Richard Sharp, and John Learoyd, beheaded the 5th day of March, 1568, for a robbery done in Lancashire."

At this town, it appears that the felon was to be taken within the liberty, and that if he escaped out of it, even after condemnation, he could not be brought back to be executed; but if ever he returned into it again, and were taken, he was liable to suffer; as was the case of a person named Lacy, who, after escaping, remained seven years out of the liberty, but, venturing to come back, was beheaded on the former verdict, in the year 1623. In the next place, the fact was to be proved in the clearest manner: the offender was to be taken either hand-habend, or back-berand, *i. e.* having the stolen goods either in his hand or

* Beauties of England and Wales—Yorkshire.

bearing them on his back, or lastly confessand, confessing that he took them. This is what the writers on ancient laws denominate "*furtum manifestum*," and perhaps the abhorrence which our ancestors had of that crime, might give rise to the ample power that was so long left to the barons of punishing offenders of this description; for nothing surely could more effectually deter from the practice of theft, than capital punishment inflicted in this summary way, without much trouble or expence to the prosecutors. But it must, however, be remarked, that there was a great defect in this law; for unless the felon was taken with the stolen goods in his actual possession, which would seldom be the case, he could, by pleading not guilty, avoid conviction; and the person injured had no further redress.

The value of the goods was to amount to thirteen pence half-penny, or more; and Dr. Grey seems to think, that thirteen pence half-penny may have been called hangman's wages, in allusion to the Halifax law.* Mr. Watson also supposes that this sum of money might be given, at this place, as a gratuity to the executioner.

When the condemned felon was brought to the gibbet, which stood a little way out of the town at the West end, the bailiff, the person who had found the verdict, and the attending clergyman, placed themselves on the scaffold with the prisoner.† The fourth Psalm was then played round the scaffold on the bagpipes, after which the minister prayed with the prisoner till he received the fatal stroke.‡ The execution was performed by means of an engine, similar to the guillotine erected in France. It consisted of two upright posts, or pieces of timber, fifteen feet high, joined at the top by a transverse beam: within these was a square block of wood of the length of four feet and a half, which moved up and down between the uprights by means of grooves made for that purpose:§ to the lower end of this sliding block was fastened an iron axe, of the weight of seven pounds twelve ounces. The axe, thus fixed, was drawn up to the top by a cord and pulley. At the end of the cord was a pin, which being fixed to the block, kept it suspended till the moment of

* Notes on Hudibras, vol. ii. p. 288.

† Bentley's Halifax and Gibbet Law, p. 67.

‡ Wright's Hist. Halifax, p. 202.

§ Harrison's Descrip. of England, vol. 1. p. 185.

execution, when, by pulling out the pin, or cutting the cord, it was suffered to fall, and the criminal's head was instantly severed from his body. The mode of this proceeding has been differently described. Harrison says, that every person present took hold of the rope, or at least stretched forth his arm as near to it as he could, in token of his approbation, and that the pin was pulled out in this manner; but if the offender was condemned for stealing an ox, sheep, horse, &c. the end of the rope was fastened to the beast, which, being driven, pulled out the pin. Camden informs us, that if this was not performed by a beast, the bailiff, or his servant, cut the rope; with which Bentley's representation of the matter agrees.* From these descriptions of the Halifax Gibbet, it evidently appears, that the French guillotine is not, as has been vulgarly believed, a recent invention. The Halifax engine was, as nearly as possible, of the same construction, and its operation was equally certain and instantaneous.†

In regard to the antiquity of this custom at Halifax, it seems to have been nearly coeval with the town itself. It has already been observed, that in the Doomsday book no mention is made of Halifax, and if it existed at that time it must have been only an inconsiderable place. Mr. Watson, therefore, with just probability, supposes that the gibbet law had its beginning about the time that the manor of Wakefield, which included the present parish of Halifax, was bestowed on the Earl of Warren. "In the reign of Edward I. at the pleas of assizes and jurats, John earl of Warren and Surrey, answering to a writ of 'quo warranto,' said, that he claimed gallows at Coningsburgh and Wakefield, and the power of doing what belonged to a gallows in all his

* Camd. Brit. Gibson's edit. fol. Bentley's Halifax and Gibbet Law. In the time of both Harrison and Camden these executions were common at Halifax.

† "It appears from a plate in an edition of Hollinshead's Chronicle, printed in 1577, that beheading criminals by a machine something like that at Halifax, was practised in some other parts of England."—*Watson's Hist.* p. 227. "The Earl of Morton, regent of Scotland, passing through Halifax, and happening to see one of these executions, caused a model to be taken, and carried it into his own country, where it remained many years before it was made use of, and obtained the name of the *Maiden*, till that nobleman suffered by it himself, June 2, 1681. The remains of this singular machine may yet be seen in the parliament-house at Edinburgh. The origin of this custom cannot be traced, but it was by no means peculiar to this place."—*Gent. Mag. for April*, 1793.

lands and fees, and that he and his ancestors had used the same from time immemorial; to which it was answered, on the part of the king, that the aforesaid liberties belonged merely to the crown, and that no long seisin or prescription of time ought to prejudice the king, and that the earl had no special warrant for the said liberties, therefore judgment was desired, if the seisin could be to the said earl a sufficient warrant."* From hence it is evident, that even about the year 1280, no charter of these privileges could be produced, but the prescriptive right was deemed good, for upon the inquisition afterwards taken, it does not appear that any thing was found for the king.

It seems to have been universally agreed that theft was the only thing cognizable in this court, but, as Mr. Watson informs us, in a MS. in the Harleian collection in the British Museum,† under the title of Halifax, is the following entry:—"The court of the countess, held 30th January, 33 Edward III. it is found by inquisition, that if any tenant of this lordship of Halifax be beheaded for theft, or *other cause*, that the heirs of the same tenant ought not to lose their inheritence," &c. "The difficulty," says Mr. Watson, "here is, how to account for their beheading for other causes than theft, at the above period, and yet no traces of this power remain in later times. This happened either through disuse, or some restraint put upon the power by the crown; for in 1359, a few months after the date of the above inquisition, the said countess died, and the manor came to the crown in the person of Edward IV.‡ as son of Richard, duke of York, whose right it was, and who was killed in Wakefield fight. Now this Edward, if it was not done before, might think proper to reduce the excessive power of the barons, which seemed to infringe too much upon the royal prerogative, if they could put to death for other causes than theft; and this he might do without giving offence to any one, for the power which had gone out from the crown was returned to it again. And, as I take this to be the very period when trade made its first appearance here, it is not improbable but so much of the old proceedings might, at the suit of the tenants, be allowed as related to theft,

* Watson's Hist. Halifax, p. 224, 225. † No. 797.

‡ Watson, by mistake, says Edward III., and his account is here extremely obscure. Richard, duke of York, was killed at the battle of Wakefield, A. D. 1460.

in order to encourage the woollen manufactory, then in its infancy. But it seems they were not to take cognizance of any sort of theft, but such as was proved in the clearest manner, and where the thing stolen was of such a determined value, that the lives of the king's copy-holders, and others, might not be too much at the mercy of ignorant, or ill-designing men, as perhaps it might be found they had long enough been."

It is a circumstance particularly worthy of remark, that this power of the barons to inflict capital punishment was kept up at Halifax a considerable time after it had ceased in every other part of the kingdom. This, however, seems to have been merely accidental. The privilege was not taken away from any place by act of parliament, but fell by degrees, in consequence of the alteration of circumstances; for as the "tenures in capite" ceased, the liberties annexed to them became extinct. But as Halifax was a place of so much trade, this custom, which was calculated to strike terror into thieves, was found to be so great a safeguard to the property of the manufacturers, that they kept it up as long as they dared. And very probably it would not have ceased when it did, if the bailiff had not been threatened after the last execution, that he should be called to a public account, if the like were again attempted.

In addition to the preceding particulars, we must advert to the number of individuals who suffered under this extraordinary statute. It appears both that crime was numerous, and that the law was rigidly enforced, because the register books exhibit a list of forty-nine persons beheaded at Halifax gibbet, between the 20th day of March, 1541, and the 30th of April, 1650. Of these, five were executed in the last six years of Henry VIII., twenty-five in the reign of Elizabeth, seven in the reign of James I., ten in that of Charles I., and two during the interregnum. "This," says Mr. Crabtree, "is certainly a formidable catalogue, for the time it takes in, and has doubtless given rise to the expression, 'from Hell, Hull, and Halifax, good Lord delivers us," "which," says Fuller, "is part of the Beggars' and Vagrants' Liberty: of these three frightful things unto them, it is feared, that they least feared the first, conceiting it the furthest from them. Hull is terrible unto them as a town of good government where they meet with punitive charity, and,

'tis to be feared, are oftener corrected than amended. Halifax is formidable unto them for the law thereof, whereby thieves, taken in the very act of stealing cloth, are instantly beheaded with an engine, without any further legal procedings."

## SECTION IV.

## HISTORICAL PARTICULARS CONTINUED.

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In our history of the Woollen Manufacture, to which we must refer our readers for an account of the progress of that valuable source of mercantile wealth in this parish, we have stated that a material change in the character of the population was effected by the settlement of a considerable number of foreigners in the town. The woollen manufacture, for which this town and neighbourhood have been famous for ages, prevailed here, though on a very limited scale, as early as the year 1414, and continued to increase from the year 1443 to 1540. The manufacturers of Flanders seeking refuge from the persecutions with which they were assailed in their own country, repaired in great numbers to England, and many of them are supposed to have settled at Halifax. This conjecture derives some strength from the similarity which exists in the dialect of the labouring class here and in the Low Countries, particularly in Friesland, and hence the following distich:—

"Gooid brade, botter, and sheese
"Is gooid Halifax, and gooid Friese."

Whatever influence the residence of these good Frieslanders may have had upon the population, it must have been only temporary, and their names, and even their memories, have long since disappeared. The establishment of such a system of manufacturing colonization in the heart of England, at so remote and barbarous a period, must be regarded as one of the most singular circumstances in our history. From the sixteenth to the seventeenth centuries, the progress of Halifax in population and affluence, appears to have been steady, although no circumstances have been recorded to afford to us a precise notation of the increase.

When the civil wars broke out between Charles I. and his parliament—when the kingdom was convulsed to its centre, and Yorkshire, more particularly, was deluged with blood—Halifax, being situated in a rugged and mountainous country, and out of the ordinary range of hostile armies, does not appear, from the records that are extant, to have suffered much from the calamities of war. In the civil wars, at this period of anarchy, the town was garrisoned by the Parliamentarians, and seems to have been strongly attached to their cause. At that period an obstinate action took place in this neighbourhood, at the top of Halifax bank, adjoining the road to Wakefield; this gave the place the name of *Blood Field*, which designation it retains to this day. There are also in different parts of the parish some vestiges of intrenchments, supposed to have been thrown up in those unhappy times, together with some traditionary accounts of skirmishes, which were not, however, of sufficient consequence to gain a place in the written records of the times. After the civil wars were ended, Halifax was represented in parliament, both in the time of the Commonwealth and under the Protectorate, but it appears that this privilege was withdrawn on the restoration.

The seventeenth century was signalized in the history of the parish by pestilential disease. We have already described the tremendous ravages of the plague in Leeds and other parts of the district, and we find that even this parish, although so celebrated for the salubrity of its air, was visited by its desolations. Although when that dreadful epidemic, the cholera, so fearfully prevailed in many of the neighbouring towns, and excited such universal consternation among the great body of the people, it never reached Halifax, not a single accredited case of disease having been reported in the town, yet it was by no means so highly privileged in the seventeenth century. Mr. Crabtree has thus stated the intelligence collected relative to these visitations. "Of that dreadful epidemic, *the plague*, it appears from the register of Halifax, that there died in the township of Ovenden of the pestilence, and were buried near their own dwellings, in 1631, sixty persons; and in the same year, one hundred and seven persons are said to have died of that disorder at Heptonstall, several of whom were buried at home, but all entered in the register there. In the year 1675 there prevailed an epidemic distemper, profanely called the *jolly rant*, it was a

severe cold and violent cough, which visited York, Hull, Halifax, and other places, and affected all manner of persons so unusually, that it was almost impossible to hear distinctly an entire sentence of a sermon. In the year 1681 the *small pox* is said to have been very fatal at Halifax, also at a subsequent period."

Of the ravages of the plague, traditional accounts remain to the present day, which prove how great and how pervading must have been the alarm. It is not unlikely that the poverty of the inhabitants, the defective quantity and quality of their food, and the incompetency of their habitations to resist the influence of the weather, all concurred in aggravating a disease which, we trust, has for ever disappeared in this country.

The rapid advance of Halifax in consequence and opulence in the seventeenth century, was indicated by an interesting transaction which took place between the inhabitants and the government in 1634. In that year, it appears, that the number of persons resorting to the town from the adjoining districts in search of employment was so considerable, that many of the working inhabitants were in imminent danger of utter ruin. The sufferers therefore determined to apply to parliament for relief, and they transmitted a petition to the legislature. This document sets forth—"That most of the inhabitants of the town are clothiers, that their trade is now of late much impoverished and like to be ruined by reason of the great multitude of poor people there daily increasing, which hath occasioned many able men to remove to other places, being oppressed with the heavy burthen of the assessments towards the maintenance of the poor, there being above £40 paid monthly to the poor, and most years 18 or 19 months' assessments collected for one year; that Nathaniel Waterhouse, gent. hath given a large house to be employed for a workhouse; and that the poor people are most of them idle and disorderly, embezzling or spoiling the work brought to them." In those days, it was common for governments to dabble in every municipal arrangement. Instead of leaving the inhabitants, directed by proper officers, to manage their affairs for themselves as their local necessities demanded, acts of parliament were passed or charters were given, which very soon proved to be defective and to require alteration and improvement. The workhouse at Halifax, however, is governed under the provisions of the act to which we are now to refer to the present day.

A charter was given by Charles I. which directed—"That thirteen of the ablest and most discreet persons in the said town and parish shall be for ever hereafter a *Body Corporate and Politic* by the name of Master and Governors of the Workhouse for the poor in the town and parish of Halifax." In 1635, orders were made for such strangers as were likely to become chargeable to the town to be removed. Such as kept them in their families contrary to order, were fined or compelled to give security that they should not become chargeable to the town. Those who were convicted of swearing, using or keeping gaming houses, and tippling at unseasonable hours, were fined; such as embezzled or spoiled their work, or were idle, unruly, or made a practice of begging, were whipped, set to work, or sent to their place of settlement; in short, such regulations were made, and put in execution, for keeping the paupers in order, that near 70 persons were whipped at the whipping stock in the workhouse, from Dec. 9, 1635, to Oct. 10, 1638.

Another curious fact may be recorded of Halifax, in the same century. During the turmoil and confusion of the civil war, the people who were in possession of money hoarded it away, and concealed it in the most retired places, lest it should be taken by the marauding parties which belonged to the contending armies. Such was consequently the scarcity of the circulating medium, that the utmost difficulty was experienced in carrying on the transactions of commerce and mercantile affairs. Some of the inhabitants of Halifax adopted a scheme to obviate this inconvenience, which has frequently been imitated in subsequent times. They issued penny and half-penny tokens, and this coinage appears soon to have been extensively circulated, because the people were so universally incommoded by the total absence of copper money coined by authority. Twelve years after the restoration of Charles II. it was found necessary to put a final stop to the practice, and the use of this private coinage was cried down by proclamation.

In this century the facilities for travelling in the parish of Halifax were of the very worst description, and this one fact proves the semi-barbarism of the inhabitants at the time. The well known Water Poet, Taylor, who published a book in the reign of Charles II. called "Part of this Summer's Travel, or News from Hell, Hull and Halifax," says of the roads—"When

I left Halifax, I rode over such ways as were past comparison or amendment, for when I went over a lofty mountain called Blackstone Edge, I thought myself in the land of break-necke, it was so very steep and tedious." A few years afterwards too, the same fact was ludicrously stated by Mr. Ainsworth, the curate of Lightcliffe, who preached a sermon at Halifax, which he subsequently published, and in which he says—"The highways did lament and mourn as he came that day, because they were deprived of Mr. Waterhouse's legacies, and whereas their seasonable repair would magnify the dead, their deepness and unpassableness did shame the living." But little improvement took place in the roads in the vicinity until the close of the last century.

## SECTION V. MISCELLANEOUS PARTICULARS.

We shall now present to the reader some miscellaneous particulars relative to the history of Halifax, which, although they have no mutual connexion, ought not to be omitted even from this abridged narration.

One of the last living memorials in this part of the country of the use of the bow, once so deadly a weapon in the hands of the English yeomen, disappeared in this parish in 1675. On the eleventh of January in that year, died John King, of Hipperholme, commonly supposed to be the best archer of his time. Such was his celebrity, that according to our amusing old annalist, he was sent for to court in the time of Charles I. and "won great wagers," as he did also during the civil wars at Manchester, where he was carried on men's shoulders as the victor of the field, some of the gentry crying after him "A king, a king!" which alarmed the republicans, who cried out, "Treason, treason, a plot." Would that we had to record the death of the last man, skilled in the use of any of the weapons of murderous war! Such an event would demand the rejoicing of the country and the world.

A curious circumstance is recorded of the tax levied upon Halifax market in 1700, and of the period at which that market was held. At this time, the Lord of the Manor claimed a penny for every piece of undressed cloth sold in the hall at Halifax, and received weekly from that impost thirty and sometimes forty shillings. Great quantities of coloured cloth were then sold in the butchers' shambles, and the cloth market began at six in the morning in summer, and eight in the winter. The arrangements of our ancestors about their markets and their municipal affairs in general, were both awkward and impolitic; it is indeed extraordinary that they could have endured with such uniform patience the difficulties which were thrown in their

way by ignorant governments and by a grasping aristocracy; and it is scarcely possible to refer to the exaction of such imposts as that we have just alluded to, without referring to the well known mercantile exclamation—"Trade has been used worse than any thing else in the world."

A catastrophe which excited general attention and consternation in the parish of Halifax, occurred on the eighteenth of May, 1722. This catastrophe could only have occurred in a mountainous country, and to this day it is commemorated in the vicinity with every demonstration of interest. The chronicler tells us, that on the day we have mentioned, between the hours of three and five in the afternoon, the water rose seven yards perpendicular, in Ripponden vale, near Halifax, and bore down in its course several bridges, mills, and a number of houses. Many persons also lost their lives on this melancholy occasion. Ripponden chapel was much damaged, part of the church yard washed away, the graves laid open, and a coffin was lodged in a tree at a considerable distance. The injury sustained created the necessity for a new chapel, which was built very soon afterwards. The stranger at the present day will discern the memorials of the catastrophe in the peculiar structure of the wall by which the chapel is surrounded, while the exceedingly low position of the edifice suggests to his mind the damage which might speedily be done in the event of such another calamity.

In the year 1769 circumstances occurred in this parish, that excited an unfavourable opinion of the character of the population of its secluded vallies, which has not been entirely removed to the present day. Of these events, the obscure valley of Turvin, in the township of Erringden, was the principal scene. The lawless disposition of the inhabitants and the inaccessible nature of the place, at the time we have mentioned, rendered this valley and the adjoining wilds unhappily notorious, and at length attracted the attention of government. Here the current coins of England and Portugal were clipped and defaced; and the clippings and filings, during several years, were melted down, and re-struck in dies. The coiners had no screw presses for the purpose, but fixed their dies in heavy blocks; the impression was produced by the strokes of sledge hammers, which were nightly heard on every side, no one daring to interrupt the powerful and desperate gang. The following are the events

which led to their apprehension and dispersion. In the early part of 1769, a man at Leeds was indicted for paying a bad "*six and thirty*," and many persons in Halifax and other places were apprehended for clipping and sweating the 36s., 18s., and 6s. 9d. and other gold pieces, and for counterfeiting the Portuguese coin then current in England. At the York Spring Assizes, about forty coiners and clippers were tried, but only two were executed, viz. James Oldfield, of Warley, and David Hartley, of Erringden. The latter was called "King David," by his illicit fraternity, who had another chief distinguished by the title of "Duke of Edinburgh." The favorite haunt of this desperate gang, was the wild and mountainous region we have already mentioned, of which many of them were natives. After David their "king" had been apprehended in the town of Halifax, some of the gang murdered Mr. Deighton, a supervisor, within one hundred yards of his own house, for which crime, Robert Thomas was executed at York, on the 6th of August, 1774, and gibbetted on the Beacon Hill, with his right hand pointing to the scene of the murder. Matthew Normanton also suffered death as an accomplice; another of the gang was afterwards executed, and the criminal confederacy was finally broken up. It was long, however, before the practice was completely abandoned, and up to a late period, counterfeit money is stated to have been very abundant in the vicinity.

Political excitement, it appears, was by no means unknown in Halifax, at a period when it never ruffled the calm of other places, where the intellectual faculties of the population were by no means so strong, nor their sensibilities so lively. We find that in 1770, when John Wilks, who had been imprisioned for his assertion of popular rights, was liberated from his incarceration, the event was celebrated in Halifax by ringing of bells, fireworks, illuminations, and other demonstrations of joy.

A riot, followed by melancholy consequences, occurred in Halifax, in 1783. It appears that the high price of corn had created general dissatisfaction in the manufacturing districts, and the people were roused into extreme exasperation by their sufferings. In the month of June, riotous assemblages at Bradford, Halifax, Huddersfield, and Rochdale, demanded an immediate reduction in the price of corn, and on the market days they compelled the dealers to sell at such prices as they (the

mob) chose to fix. At Halifax, they robbed the farmers both of corn and meal, and perpetrated outrages which demanded the effectual interposition of the legislature. Several of the rioters were apprehended; two of them, Thomas Spencer and Mark Saltonstall were condemned to die; their sentence was carried into effect, and they were executed on the summit of Beacon Hill. An immense multitude was collected to witness their death, which produced a general impression of indignation among the people. The price of corn at this period was seven shillings and sixpence a bushel.

When the revolutionary war broke out with France, the inhabitants of this parish distinguished themselves by their laudable spirit and patriotism. The Halifax volunteers, raised and accoutred without any expense to the country, was a fine body of men; and when the volunteer regiments fron different parts of the West Riding were reviewed on Chapel Town Moor, before General Cameron and sixty thousand spectators, the Halifax regiment was said to be the finest in the stature and general appearance of the men. This review took place on June 25th, 1795. This regiment of volunteers was disembodied on May 13th, 1802. They were re-embodied in 1803, and on January 30th, in the following year, Lady Mary Horton presented their colours to the commander, Colonel Horton. Had it ever been necessary for them to enter into actual conflict, there is no reason to doubt that they would have been pre-eminently distinguished on the field of battle.

The same patriotic spirit which was exemplified in the equipment of this fine body of volunteers, was displayed when intelligence arrived in this country of the decisive victory gained by the allied armies over the French in 1813, on the plains of Leipsic. The twenty-seventh and twenty-eighth of December, in that year, were memorable days of feasting and revelling—on the former day for the manufacturers and gentry, and on the latter day the people in general. A large ox was roasted whole in a field at the bottom of Horton-Street, and large quantities of liquor, according to a wicked and contemptible custom, were distributed among the populace. The prevalent drunkenness and confusion of the town, is spoken of with abhorrence to the present day.

A very different feeling was excited in the course of the same

year, by the most disastrous and fatal coach accident which ever took place in the county of York. On the first of July, a new coach called the Jubilee, began to run between Leeds and Halifax. It appears that the coachman, the day after the vehicle was put upon the road, lost his command over the horses, as they descended the Bank: at full gallop they passed through Haley Hill; the coach was overturned with dreadful violence at the corner of the North Bridge, and three persons were killed on the spot. The names of these sufferers were Joshua Milner, the beadle of Halifax; Mr. John Sykes, an eminent engine builder of Bolton Le Moors; and David Brotherton, the coachman. Joshua Milner, the beadle, was well known and highly respected in the town of Halifax. Another dreadful event occurred near the scene of this accident, in 1819. On the night of Saturday, May 29th, Mr. Asquith, of Hipperholme, was cruelly thrown over the battlements of Halifax bridge, by some unknown assassin, and, being precipitated to a depth of 46 feet, was found dead the next morning; soon afterwards, the walls of the bridge were surmounted with iron pallisades, in the hope of preventing any similar occurrence.

We have referred to the political excitement which prevailed in Halifax, when the notorious John Wilks was liberated from his confinement in 1780. It would bear no comparison, however, with that which prevailed in 1819. The diffusion of knowledge, and of the attainment of reading, had enabled the great body of the people to avail themselves of the opportunity of acquiring information upon the subject of parliamentary reform, and when this subject was discussed throughout the country, the reformers of Halifax distinguished themselves by peculiar energy and zeal. On the 4th of October, 1819, a meeting was held on Skircoat Moor, which was attended by more than forty thousand individuals. One of the resolutions passed at this meeting, was not a little extraordinary. It was expressive of a determination, on the part of the working classes, to abstain from all exciseable articles until the desired reform was obtained. The resolution, however, was soon violated and forgotten.

When the Reform Act came into operation in 1832, Halifax returned two reformers in the persons of Messrs. Wood and Briggs, whose services appeared to afford every satisfaction to their constituents.

But in 1835, at the general election, the case was very different. Mr. Briggs having retired, his place was supplied by Mr. Protheroe, as a candidate on the liberal interest; Mr. Wood, the old member, again presented himself to the electors; and Mr. Stuart Wortley, the son of Lord Wharncliffe, was brought forwards by the Tories. After a desperate struggle, the election terminated on Thursday, January 8, when the numbers were,

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|---|---|
| Mr. Wood . . . . . | 336 |
| Mr. Wortley . . . . . | 308 |
| Mr. Protheroe . . . | 307 |

We regret to state that the close of this election was disgraced by some alarming riots. The first serious affray took place on the last day of polling at the Bull's Head, by a party who had been previously served with ale in the Talbot yard, and then marched up to the Bull's Head, with band and banners; they destroyed one or more of the electioneering flags, and made active use of their bludgeons all around. The opposite party then supplied themselves with sticks, barrel staves, &c. from the various yards in the neighbourhood; and mustering all their strength, followed the blues down the street: they went down to the Swan, when there was a skirmish, and all the windows of the house were broken: the more active of the rioters were boys and young men, who loudly complained of the unprovoked blows they had received. Various other places were afterwards attacked, and windows broken; among the number were the following—The White Horse, Southgate; the Shakspeare Tavern; the Talbot, in which every window was broken; Mr. Lister's, the auctioneer; the Blucher, public-house; Mr. Staveley's, Beanfield, windows broken and other damage done; Mr. J. Holdsworth's, Shaw-hill; Mr. C. Rawson's, Hope-house, windows, &c., broken; Mr. J. Rawson's, the Shay, windows, &c. broken. Hence they directed their course to Mr. J. Norris's house, Saville-hill, where the dining and drawing rooms were both broken into and rifled, and the furniture, books, &c., scattered over the lawn and garden. The mob then proceeded to the Bee-Hive, in King Cross-Lane, where they broke the windows; hence, through the town, to Mr. Atkinson's dram-shop, North Bridge, where they also smashed the windows. The vengeance of the mob seems here to have been stayed; though

Mr. Atkinson had the imprudence to fire shots through the windows, at least twenty minutes after the attack had commenced, and when it had much subsided; yet, by the active interference, and remonstrance, and appeal of a large body of the electors, who at this period had arrived, no further damage of consequence was done; for, though the mob afterwards proceeded to a beer-shop, in Foundry-Street, the landlord of which had voted for Mr. Wortley, yet, by appeals to the good sense, honesty, and character of the working classes of the town, the ringleaders were checked, and finally prevented from executing further vengeance. The town remained quiet all the rest of the night.

On Monday, February 10, the ruin or damage done during the course of these riots, was arranged. A special session was held in the magistrates' office for this purpose, and the claims for compensation under thirty pounds were dismissed. The following is a list of the claimants who had given the usual notices, and whose claims were to be considered by the magistrates assembled:—Christopher Rawson, Esq. banker, £30; Mr. Joseph Bottomley, Sun Inn, £30; Mr. John Holdsworth, Pigeons, £30; Mr. John Lister, surgeon, £26 15s. 6d.; Messrs. F. H. and W. Nicholson, drapers, £17 17s.; Mr. Thomas Atkinson, spirit merchant, £17 0s. 8d.; Mr. Wm. Akroyd, King of Prussia, £15; Mr. James Balmforth, Britannia, £12; Mr. John Helliwell, beer-seller, £12; John Staveley, Esq., merchant, £11 5s. 11d.; Mr. Thomas Mann, White Hart, £8 9s. 6d.; Mr. Joseph Bairstow, Union Cross, £7; Mr. Jas. Brier, White Horse, £6 9s. 10d.; Mr. John Smithson, King's Head, £6 3s.; Mrs. Mary Bairstow, Shakspeare, £5 11s.: Mr. Benjamin Wood, druggist, £3; Mr. Wm. Firth, Black Bull, £3; making a sum of £241 12s. 5d.

The only magistrates present were, John Waterhouse, Esq., of Well Head, Halifax; George Pollard, Esq., of Stannary Hall, Halifax; and Matthew Thompson, Esq., of Manningham Lodge, Bradford. Mr. Foster, of Manchester, appeared as counsel for the claimants. Mr. Wasney, of Huddersfield, appeared for the hundred, and was accompanied by Mr. Rogers, of Sheffield, Solicitor to the West-Riding. The usual notices were proved to have been given; and it was stated that the claim of C. Rawson, Esq., would be taken to the assizes, the damage having been ascertained to amount to seventy-six pounds. All these claims

were allowed with some trifling deductions. These riots were productive of great exasperation of violent party feeling, the excitement of which was one of the most melancholy events which ever took place in the town of Halifax.

## SECTION VI. ECCLESIASTICAL HISTORY.

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The Parish of Halifax, of course in the diocese of York, and in the arch-deaconry of the West-Riding, constitutes a vicarage in the gift of the crown. But within the parish there are three sub-divisions, the origin of which it is impossible to ascertain. These sub-divisions are, the parish of Halifax, containing ten townships; the parochial chapelry of Elland, containing six townships; and the parochial chapelry of Heptonstall, comprising five townships. Upon this division, Crabtree tells us—"Shortly after the erection of the Parish Church, there arose, in the twelfth century, two ecclesiastical edifices called Parochial Chapels, viz. Elland and Heptonstall, these, in common with the mother church, possess the rights of baptism, the nuptial benediction, and of sepulture, but do not participate in the tithe of the land around them. Ten ecclesiastical chapels were erected in the out-townships, between the twelfth century and the Reformation. Trinity Church, in the town, in the year 1798; a Chapel in Erringden, in 1815; St. James's, in the town, and the Chapels in Brighouse and Mytholm, during the incumbency of the present Vicar, making a total of eighteen ecclesiastical places of worship throughout the parish; to these may be added a Chapel at King Cross, in Skircoat, licensed by the Archbishop for the celebration of divine service."

Of course it will be impossible for us to give a detailed ecclesiastical history of the parish. Such a history would require a volume rather than a section. We shall, however, present as much condensed information upon the subject as our limits will allow, and perhaps as our readers will require.

### I. EPISCOPAL HISTORY.

In a preceding part of this work, we have referred to the

great dimensions and importance of the parish of Dewsbury in Saxon times; from this parish, it has been fully ascertained, that of Halifax was taken at an early period. The oldest mention made of a church at Halifax, is in a grant or confirmation from one of the earls of Warren, of certain churches in the manor of Wakefield and other places, to the priory of Lewes in Sussex. The earl of Warenne, by whom this grant was made, was the third earl of that name, who died towards the close of the twelfth century.

Since there is no mention made of a church in the Doomsday survey, it is evident that the first church at Halifax, must have been erected soon after the compilation of that great work. Dr. Whitaker asserts that of this first church not a vestige now remains. It seems to have been destroyed about the time of Edward I., because the windows of the North wall of the nave, surrounded by demi-cylindrical mouldings, and with only a single ramification, are assignable to that age. This is the only remnant of the second church. With respect to the precise time when the present edifice was commenced, all evidence, internal as well as external, concurs in fixing it to the time of Henry VI., and the whole work to the incumbency of one vicar, Thomas Wilkinson. Dr. Whitaker goes on to say—"Though the general proportions which are singularly light and airy, the mouldings of the columns remarkable for their cavettoes, and the precise turn of the arches is so completely maintained, as to prove a general adherence to the original plan; yet two after-thoughts appear to have occurred in the progress of this work. The workmen seem to have begun at the West end, and with the intention of mounting a tower on the wall of the West front, and on the two next columns Eastward. An evidence of this is the beginning of a staircase in the wall, which now leads to nothing. It seems, however, that as in consequence of the low situation of the church, a very lofty bell tower was required, the constructors of the work very prudently distrusted the strength of these two columns, and began the entire steeple from the ground Westward of the church. Hence they proceeded Eastward, intending, as it should seem, to carry the church no further than the entrance to the present choir, for on the springers of the second column West from thence, are cross springers North and South, evidently intended for arches to divide the nave and choir; nay, more, in

the more northerly of these two columns is actually remaining the groove for the great beam to support the rood loft, which shews that this arrangement had actually taken place; yet before the work was quite completed, or very soon after, the work was extended three arches further, and on exactly the same plan with the parts already finished.

"This produced the bold and lightsome choir, of which the East window, according to the inscription upon his arms, was erected at the expense of Vicar Wilkinson, A. D. 1480: according to my hypothesis, therefore, the West end must have commenced, and the first columns erected some time before, and probably as early as the first years of Wilkinson's incumbency, whom, from an original attestation to a charter I know to have been vicar, A. D. 1440."

Within the church, are two chapels, one on the North side, the other on the South; the former of these, called Rokeby's Chapel, which is eleven yards and a quarter in length, and five yards and a quarter in breadth, was erected in consequence of the will of Dr. William Rokeby, vicar of Halifax, and afterwards Archbishop of Dublin, who died November 29, 1521, and ordered that his bowels and heart should be buried in the choir of this church, and his body in the new chapel at Sandal. By this testament he also ordered this chapel to be erected and used as a chantry. The Chapel on the South side of the church, is somewhat above sixteen yards and a half in length, and about five yards and a quarter broad. All that is known of it is from an inscription which says, that Robert Holdsworth, LL.D., the twelfth vicar, built it in the year 1554, at his own expense.

The screen dividing the chancel from the body of the church, is of very fine workmanship. At the entrance to the chancel, it will be seen that the stalls formerly occupied by the priest and his clerks, are divided into pews for the use of the vicar and the clergy officiating at the church. The communion table has nothing remarkable; in the chancel itself are the tombs of many of the vicars of the church. The North side of the edifice is occupied by a gallery, the pews in which belong to the out-townships; there is another gallery behind this, called the calf gallery; the organ gallery is at the West end of the church, the organ was erected by subscription in 1766; in the South side of the church is a beautiful painted window, executed by Barnett, of York, and

erected 1830, at the expense of Christopher Rawson, Esq. of Halifax. The most ancient entrance to the church is on the North side, but the principal one is on the South, by a porch, over which are the arms of the Lacies. The font is an octagonal basin, with a beautiful spiral cove, sixteen feet in height, richly carved, with crockets, &c. Near this is the full-length effigy of a man holding the poor box in his hands.

The steeple at the West end of the church was built by the munificence of the families of the Lacies and Saviles, it is of the same date with the rest of the edifice, and it is one hundred and seventeen feet high from the base to the summit of the pinnacles. It contains ten fine musical bells, which are allowed by connoisseurs and competent judges to be inferior to none in the North of England, both with regard to tune and tone. Eight of them were erected in the year 1787, by voluntary subscription; the cost, &c. amounting to upwards of £350. A list of the subscribers is painted on a board in the belfry. The remaining two, which are the first and second of the peal, were erected in the year 1814, and have no mottos. The repairs which have been made in the church and the steeple are announced on two boards placed within the church. The first says—"In the years 1804 and 1805, new chimes were erected, which cost £154. In the years 1807 and 1808, the church was perfectly repaired, the church aisles, choir, South and North Chapels. The several pews and galleries were raised and made even, the church-yard and burial grounds were put into complete repair, the old causeways were widened, and new ones laid, the gateways repaired, and new gates put thereon. Total cost, £137 19s. 11d."

And on another board—"In the years 1817 and 1818, the uppermost part of the church steeple, including the whole of the pinnacles, parapet, walls, and stone figures, were entirely renewed. The roof of the steeple was also then covered with lead. The whole of which work cost £490."

Since we find that we cannot within the narrow limits assigned to us, publish all the monumental inscriptions contained in this beautiful church, we shall only copy a few which appear to us to be the most deserving of attention.

The first monument we shall refer to, is that of Archbishop Tillotson. The monument is in the chancel, and the inscription is in letters of gold, on a tablet, with the arms of the Archiepis-

copal See of Canterbury impaled with his own:—"JOHANNES TILLOTSON, Archiepus Cantuar, natus Sowerbiæ, renatus Halyfaxie 3tio 8bris, 1630. Denatus Lambethæ, 22° Novebris, A. D. 1694. Ætatis suæ 65."

The next monument we shall refer to, is that of Dr. Leigh, who, as the inscription testifies, distinguished himself in the Bangorian controversy. The monument is in the chancel, and the inscription is as follows:—"Near this place, in the same vault, are deposited the remains of the REV GEORGE LEIGH, LL.D. and his two beloved wives, Frances and Elizabeth, to whose joint memory this monument is erected; he was vicar of this Parish of Halifax above forty-four years: during which time he interested himself with laudable zeal in the cause of liberty and sincerity, being the last survivor of those worthy men who distinguishd themselves by their opposition to Ecclesiastical Tyranny, he defended the Rights of Mankind, in that memorable Hoadlian Controversy. The Bible he considerd as the only standard of Faith and practice, to the poor and distressd and Public Charitys, he was a generous Benefactor, by his Will orderd Bibles to be given for the benefit of the poor. He did honor to his Profession as a Clergyman and Christian. Esteemd when liveing, in death lamented. He died composd on the 6th of Decembr, 1775, in the 82d year of his age; his wife Frances died Decembr 9th, 1749; Elizabeth, Feb. 8th, 1765."

To the memory of the excellent Dr. Coulthurst, and on the left side of the altar, is a beautiful monument, executed by Westmacott, and erected at the expense of the parishioners. The workmanship is finely executed, a bust of the Dr. surmounts the following epitaph, from the pen of the late Dr. Whitaker:—

A X Ω

HENRICO WILHELMO COULTHURST, S. T. P.
Ab ingenuâ inter Cravenses stirpe oriundo
Ex scholari coll divi Johannis Cantabrigiae Sidn, Sussexiensis socio:
Ibidemque juventute academicâ, qua domi instituenda qua scholis in Jublices regendâ
Nomen inter equales haud vulgare consequito
Deinde per annos 27 hujus Ecclesiae vicario pervigili
Conscionibus, non hoc pro suggesta tantum verum etiam per

amplissimae parochiae sacella
Assidue habitis, simplici ac flexanimo;
In jure dicundo, citra omne supercilium,
Omnem præjudicatæ mentis propensionem œqui bonique arbitro:
In convictu jucundo, faceto, peraleganti,
Tamen ut ΟΙΚΟΔΟΜΗ'Ν semper intueretur,
Christi servus, linguâ vitaque atque intim corde Domino mancipatus,
Qui cibo licet uteretur parco, vino parcissimo
Apoplexiâ perculsus excitum vitae habuit, repentinum quidem
At sanctae, et tranquillae, coelumque spiranti animæ haud intempestivum
11 die Dec. A. D. 1817 annum aetatis agens 65 m
Quem vivum coluerunt, extinctum lugentes
Imaginem hanc, ære conlato,
P P
Halifaxiensis sui.

The following is a translation of the above :—

*(Christ.—"Alpha and Omega.")*

HENRY WILLIAM COULTHURST, D. D., descended from an ancient and respectable family in Craven, formerly Scholar of St. John's College, afterwards Fellow of Sidney Sussex College, Cambridge. As Tutor in his College, as Moderator in the Public Schools, he acquired among his contemporaries no common celebrity. For 27 years he was a most vigilant Vicar of this Church. His discourses (assiduously delivered, not from this pulpit only, but in the several Chapels of this extensive Parish,) were simple and persuasive. As a Magistrate, he was the dispenser of equity and justice, without superciliousness or prepossession. In social intercourse, pleasant, facetious, elegant, yet ever with a view to edification. As a servant to Christ, in words, in actions, in heart, devoted to his Lord. Though temperate in diet, abstinent in wine, he was removed by a stroke of apoplexy, sudden indeed, but to a soul holy, tranquil and heaven-aspiring, not untimely, on the 11th day of December, A. D. 1817, in the 65th year of his age. To him, revered in life, in death lamented, his Halifax Parishioners raised by public subscription this memorial.

The inscription upon the monument of Dr. Coulthurst's successor is also worthy of transcription.

To the Memory of
The Reverend SAMUEL KNIGHT, M. A.
formerly Fellow of
Magdalene College, Cambridge;
The first Incumbent of Trinity Church,
in this Town,
And afterwards Vicar of this Parish.
He was a man
Endowed with a vigorous and penetrating Mind,
and was intimately conversant with
the various branches of science and literature;
but what things were gain to him
those he counted loss for Christ.
The Gospel was that in which alone he gloried;
its precious truths he preached
with fidelity and affection;
Its holy precepts he exemplified
in his life and conduct;
and
Its everlasting consolations he realized
in the solemn prospect of Eternity.
He departed this life January 7th, 1827,
in the 68th year of his Age,
and lies interred in this Chancel.
This monument is erected with feelings of
affectionate regard by his surviving Widow.

The following inscription is worthy of extraction:—

Sacred to the Memory of
JANE,
Relict of John Caygill, Esq. of Shay, Halifax,
And last remaining issue of William Selwyn, Esq. formerly of
Down Hall, Essex,
who was lost to her afflicted family the 25th Day of July, 1806,
Aged 84 years.
Her heart was the favorite residence of all the gentle and peaceful
virtues:
warm affection, sincere piety, benevolence and humanity dwelt there,

In mental as well as bodily sufferings she was patient and resigned;
To her numerous virtues, held in constant exercise,
her relations and friends bear the most ample and sincere testimony,
and availing ourselves of her good example, may we endeavour
to tread
with religious cheerfulness her peaceful footsteps,
for they lead to everlasting happiness.
As a tribute of filial veneration and affection
her only immediate descendent, Lady Jane Ibbetson,
caused this monument to be erected, A. D. 1807.

The following inscription on a plain tablet in the North-East corner of Rokeby's Chapel, refers to a gentleman who was long respected in Halifax, and excited the affectionate regard of the inhabitants:—

Near this place, in the grave of the late Richard Taylor, Esq. are deposited the remains of JOSEPH HULME, M. D. who departed this life on the 2nd day of February, 1806, aged 92 years. He practised physic in this town, with great success, about 63 years. To his patients he was very attentive and humane; to the poor, benevolent and charitable. He was ready in lending pecuniary assistance to most who applied to him, but slow in calling in debts. He was a man of few words, yet affable and pleasant with his friends. From his medical abilities, his general knowledge, and gentle manners, he was much respected by all who knew him. He was a rare instance of temperance and sobriety, water being his common drink from his youth, and for many years he never tasted animal food. This strict regimen did not prevent his taking much exercise, and undergoing great fatigue; for he was almost daily on horseback, over the neighbouring hills, in every season and in all weather. Though so far advanced in life, yet his hand continued steady, and his judgment clear, so that he died not of old age, but of an acute disease; and in the blessed hope that he should not dwell for ever with corruption.

Also,

In the same grave, are deposited the remains of his beloved wife, BATHSHEBA, a daughter of the above named Richard Taylor, Esq. who departed this life on the 25th day of Feb. 1786, aged nearly 51 years.

In the family pew of the Alexanders, a plain ornamental marble tablet is erected, on which is inscribed the following memorial:—

Beneath this pew are deposited the mortal remains of Elizabeth, wife of Lewis Alexander, of Hopwood Hall, Halifax, Esquire, who died 18th January, 1832, aged 61 years. In pious commemoration of a conjugal love and maternal tenderness, which time served but to strengthen, and death only could impair,—and with the christian hope of being again united, where all tears will be wiped away, and where no second separation can be known, this tablet is inscribed by her afflicted husband and children.

This is the most proper place to refer to a circumstance which occurred relative to the vicarage of Halifax, on the accession of the present vicar to the living, which excited immense interest at the time, and no little odium against the vicar. That reverend gentleman adduced claims, whether well founded or ill founded, whether legal or illegal, we shall not attempt to decide, by which his income would have been raised to an amount absolutely enormous. We have no wish to rip up old wounds, and therefore we shall content ourselves by stating, that the inhabitants resisted the clerical demands with the greatest energy and pertinacity, and that their exertions were crowned with success. The legislature was appealed to, and the difference was terminated by its interference. An act of parliament passed upon the subject, which received the royal assent, in April, 1829, was entitled "An Act for extinguishing tithes, and payments in lieu of tithes, mortuaries, and Easter offerings, and other vicarial dues and payments, within the parish of Halifax, in the diocese of York; and for making compensation to the vicar in lieu thereof, and enabling him to grant certain leases of land belonging to the vicarage." By this act the tithes and vicarial dues formerly payable to the vicar were extinguished; and after reciting the divisions of the parish into the twenty-three townships thereinafter named, and the expediency of providing an annual stipend thenceforth to be paid to the vicar of the said parish for the time being, in lieu of all vicarial tithes, mortuaries, Easter offerings, and dues or payments in lieu of vicarial tithes, or dues arising or payable within eighteen townships, and in lieu of all mortuaries, Easter offerings and

dues arising or payable to the said vicar within three of the townships, the following provisions were made.

By this act the annual stipend of £1409 15s. 6d. is to be paid to the vicar of Halifax, by the various townships in the following proportions:—Erringden, £35 1s. 6d.; Fixby, £8 15s. 3d.; Halifax, £243 13s. 6d.; Heptonstall, £8 0s. 10d.; Hipperholme-cum-Brighouse, £78; Langfield, £38 18s. 8d.; Midgley, £39 3s.; Norland, £25 3s. 9d.; Northowram, £151 1s. 6d.; Rastrick, £45 10s. 6d.; Rishworth, £27 5s. 6d.; Shelf, £38 3s. 2d.; Skircoat, £65 8s. 2d.; Southowram, £83 13s. 2d.; Sowerby, £111 14s. 5d.; Soyland, £61 3s.; Wadsworth, £93; Warley, £89 17 10d.; Barkisland, £15 17s. 3d.; Ovenden, £57 12s.; Stainland, £20 12s. 6d.; which are levied by an assessment on all inhabited houses, corn mills, and arable, meadow, and pasture lands, orchards, and gardens in each township.

The proportions are to be raised and paid, for the first eighteen townships, by an assessment on all inhabited houses, corn mills, arable, meadow and pasture lands, orchards and gardens; and the proportions to be paid by the last mentioned three townships are to be raised by a charge on all inhabited houses, rateably in proportion to their value; the mode in which the property is to be rated is set forth in the 10th sec. of the act.

The various townships may redeem their respective proportions on payment of a sum in gross, not being less than twenty-eight years' purchase. The townships of Elland-cum-Greetland and Stansfield were at liberty to become parties to the act within twelve months after its passing, of which privilege they did not avail themselves: they are not precluded, however, from redeeming their Easter dues on the same terms as the other townships, and there is a proviso in the act that nothing therein contained shall extend to interfere with the vicar's rights in Elland and Stansfield, unless they shall bring themselves within the operation of the act. By this act, the vicar, and his successors for the time being, with the consent of the Crown, and the Diocesan, is empowered to grant building leases for ninety-nine years, to take effect in possession (without fine) of the land belonging to the vicarage.

The patronage belonging to the vicarage of Halifax is very considerable, since the vicar has the right of presentation to all

the episcopal chapels in the parish. There are, however, two exceptions. To Trinity Church the right of presentation is in the representatives of the late Rev. Dr. Coulthurst, who have three nominations after the present incumbent, when the right vests in the vicar. Christ Church is also an exception, being entirely the property of the founder.

The vicar of Halifax has some other subordinate sources of income in addition to those which have been specified; and he has also the power of letting certain lands belonging to the church.

He is also a trustee of Waterhouse's and Smyth's Charities, and a governor of the Free Grammar Schools at Hipperholme and Heath.

The Vicarage-house was erected in 1712. Mr. Crabtree has given us the following extracts from the parish Register, relative to its erection. "*Memorandum*—That the ould vickeridge house was pulled down July the twelfth day, 1712, and was rebuilded by y^e^ liberall contributions of neibouring gentlemen, and y^e^ inhabitants of the town of Halliffax, and y^e^ inhabitants of y^e^ neibouring towns within the parish of Halliffax, the charge of which was disbursed by Samuel Stead, and the house was thacked the 11th December, 1712." "*Memorandum*—That upon the 21st of December, 1713, Mr. Thomas Burton, then vicker of Halliffax, did with his family goe to dwell in y^e^ new vickeridge house, it being finished; and y^e^ whole charge of rebuilding it, besides y^e^ ould materials about it, and work given, amounted to about £350, payd by me Samuel Stead." The situation is good, the house is commodious, and the whole redounds to the credit of the town.

We shall now proceed to enumerate the episcopal places of worship in the parish of Halifax. The benefice of Holy Trinity Church is a perpetual curacy not in charge, in the patronage of the vicar. This church, situate in the upper part of the town, in Harrison-Lane, is a neat edifice of stone, erected under the sanction of an act of parliament, by Dr. Coulthurst, the late worthy vicar. The building is excellent, adorned with Ionic pilasters, &c., and it has a good tower and cupola at the West end. The architect was J. Oates, Esq. The act under which the church was built, was passed in 1795; and the land was sold to Dr. C. by the trustees of Waterhouse's Charities. The land as described

in the act, is "90 yards in length, from East to West, and 40 yards in breadth, from North to South.". The church, which was built at Dr. C.'s expense, was to be "28 yards in length, or thereabouts, and 20 yards in breadth, or thereabouts." Power was given to Dr. C. and his heirs, to sell or let the pews, galleries, and a portion, not more than one-fifth, of the burying ground, at prices to be regulated by the Archbishop of York. There is a proviso that such space within the church, with seats, as the archbishop may direct, shall be reserved for the poor; and another important proviso prohibits interments within the church. The portion of the burying ground not disposed of, that is, four-fifths, is to be a common burying ground for the inhabitants of Halifax, Skircoat, and Southowram. The patronage of the benefice was vested in Dr. C. and his heirs and assigns, for 60 years from the date of the consecration of the church. The act also provides an income of not less than £100 a year for the incumbent, from the pew-rents; the repairs, &c., of the church, being provided for by an assessment on the pew-owners. The prescribed services are prayers and a sermon or homily, on the morning and afternoon of every Sunday, Christmas-day, and Good-Friday.

St. James' Church, in Cabbage-Lane, is a very handsome edifice of stone in the pseudo-gothic style, with turrets at the West end. It was built from a design by Mr. Oates, and the contract amounted to £4,122 11s. It will seat one thousand two hundred and six persons, and was erected out of the fund at the disposal of the commissioners appointed by parliament for the erection of new churches. The living is in the presentation of the vicar. St. James's Church was honoured for some time with the residence of a minister of Christ, whose name will be held in everlasting remembrance in the town of Halifax. We refer to the Rev. Worgan Dew. With reference to the sudden and premature death of this excellent man, which took place in the summer of 1834, we can only quote the language of a public print, the week after his funeral. Of Mr. Dew's decease that print said—"We last week recorded the melancholy death of this worthy and beloved minister, nor can we avoid sympathising with a widow, a congregration, a people, a town, upon so sudden, so afflicting, so mysterious a bereavement. Scarcely ever was grief so intense, or sorrow so poignant, as that manifested in

Halifax during the past week. This ebullition of feeling was not confined to the church, but extended into the chapels of the dissenters, for there was heard the minister's voice in solemn devout accents acknowledging the inscrutable mystery of the providence of God. Far be it from us to eulogize the dead, or to heap honours upon the son of the grave; yet, we cannot but acknowledge that in the death of the Rev. J. W. Dew, a great one in Israel has fallen. Monday last was the day when the remains of this esteemed clergyman were consigned to the grave. The weather was extremely unfavourable, nevertheless vast numbers, clad in mourning, repaired at an early hour to the church; the gallery was reserved for the ladies, who, arrayed in black, and exhibiting the deepest anguish of soul, presented a mournful sight. About eleven o'clock, the hearse began to move, preceded by the churchwardens, the teachers of the Sunday School, the medical gentlemen, the clergy, and a very numerous and highly respectable assemblage of gentlemen, who testified the high esteem they entertained of the character of the deceased, by thus joining the sad and sorrowful train. As they approached the church the dull tone of the muffled bell fell heavily on the ear; as the plumes of the hearse passed on, many an uplifted eye betokened a mournful heart; and when the corpse was borne along the aisle (the pall being supported by clergymen) grief gave way to sighs and sobs, while many a weeping eye involuntarily turned to the pulpit where so recently the voice of their minister had been heard in holy ardour, and with pious zeal declaring the whole counsel of God. Upon the coffin being lowered into the grave, a touching scene ensued; the rich as well as the poor wept alike; each were about to leave in the silent tomb, one of the kindest of friends. The grave had previously been strewed with flowers, and the coffin sunk upon this 'bed of roses;' the service proceeded; the benediction was pronounced, and after a last glance at the grave, the multitude dispersed. The widow returned to her bereft habitation, while many felt they had lost a father, a brother, a friend. The shops, which had been closed during the morning, were opened, business again engrossed the attention, but years must elapse before the mind is divested of those feelings engendered by the above circumstances. Scarce ever did a man, in so short a space of time, gain such universal esteem."

The remaining Episcopal edifices in the parish of Halifax, are as follows:—

Christ Church at King's Cross, is a small but very neat and commodious edifice, erected at the expense of a private gentleman, a few years since.

At Ripponden is a very neat chapel or church; it is a perpetual curacy, dedicated to St. Bartholomew, and is valued in the return to parliament at £141 10s. Patron, the vicar of Halifax.

This chapel is of considerable antiquity, and was rebuilt in 1610, and afterwards renewed in 1737. The minister's manse, a very good square house, is the work of the industrious and faithful antiquary, Mr. Watson, the historian of this parish, then minister of the place, and afterwards rector of Stockport. In the church-yard are several tomb-stones cut with great taste and neatness, by the celebrated John Collier, who, under the fictitious name of "Tim Bobbin," was the author of the well known facetious work, "The Lancashire Dialect."

Of the chapel at Elland, Dr. Whitaker says—"The parochial chapel is most probably the oldest in the parish, though its antiquity cannot be exactly ascertained. None can come in competition with it except Heptonstall; but the residence, from a very early period, of a great family here, and none at Heptonstall, together with the obscure and remote situation of the latter place, turns the scale on the side of Elland. In the endowment deed, however, of the vicarage of Halifax, is recited a former confirmation by Pope Alexander IV. of that benefice, cum suis capellis. This Pope died about the year 1260, and this is the earliest evidence which appears on the subject. The oldest parts of the present edifice (notwithstanding some unskilful pretensions to a higher antiquity), are of much later date; I should conjecture not earlier than the reign of Henry VII. The columns are angular and rather slender, and the general proportions are of that time. The fine East window, which I remember much more perfect than at present, appears to be of the same hand with that of the Savile chapel at Thornhill. Having been re-built after the first lords, the Ellands had merged in another name; no chantry or family burial place appears to have been retained at that time.

"In the oldest register of the place is this entry—'The window

over the quire, or chancel door, was made in the year 1310, as it was written in the same window when the glass was broken, A. D. 1618.'

"This is impossible; but I believe the date to have been 1510, which will agree with all the appearances of the architecture, as well as the chronology of the families who are recorded. The painted glass, though on a smaller scale, had been plainly intended to emulate that of Thornhill."*

* One of the Curates of this place has been so characteristically described, that we shall insert his portrait in this place. Samuel Ogden, schoolmaster of Halifax, and curate of Elland. This distinguished scholar and admirable preacher was born at Manchester, July 28, 1716, the son of Thomas Ogden, a dyer, and grandson of an old puritan divine, who, from Calamy's account, seems in many respects to have resembled his learned descendant. The name of Ogden was anciently Oakden, denoting a place in the township of Butterworth, near Rochdale, and their arms, three slips of oak, acorned, proper, contain a proper allusion to the true orthography.

Samuel Ogden was educated at the grammar school of Manchester, where he laid the foundation of that extreme grammatical accuracy for which he was so much distinguished. At Cambridge, he was first admitted a sub-sizar of King's College, from whence he soon removed to St. John's College, where he was successively elected scholar and fellow, and proceeded through all the inferior degrees, to that of D.D. In 1744 he was elected master of the grammar school at Halifax, and was afterwards appointed, by Dr. Legh, then vicar of Halifax, to the perpetual curacies, first of Coley, and afterwards of Elland, which last he continued to hold till the year 1762, when, by resigning that cure, his connexion with the parish of Halifax ceased. He had previously quitted the mastership of the grammar school in the year 1753, and from that time to his death, resided in the town of Cambridge, where he accepted the sequestration of St. Sepulchre's church, as a convenient situation for the exercise of his ministry. In 1764, he was appointed Woodwardian professor, which he had no other reason for accepting than to keep up his connexion with the university, having never studied the science of mineralogy. In the year 1771, the regius professorship of divinity, a situation for which, of all the members of the university, his learning, accuracy, and powers of latinity, best qualified him, became vacant by the death of Dr. Rutherforth. On this occasion he was universally looked up to, and the successful candidate, Dr. Watson, with his accustomed liberality, offered to wave his pretensions in Dr. Ogden's favour; but the age of exertion and activity was past, he was become plethoric, and a complication of disorders was gradually sinking him to the grave, though he continued occasionally to preach, with great energy and effect, to the last year but one of his life. Having been seized about that time with a paralytic stroke, he waited in daily but calm expectation of a second, the access of which proved fatal. He died March 22, 1778, and was interred on the South side of the communion table, in his own (St. Sepulchre's) church, when the

In the township of Erringden is a new church, which was built at Marshaw Bridge, in 1814, and consecrated by the present Archbishop of York, October, 1815. It is entitled the Chapel of St. John in the Wilderness; the vicar of Halifax has the right of presentation.

"The parochial chapel, at Heptonstall," says Whitaker, "which is dedicated to St. Thomas à Becket, though there is no certain evidence of it, was probably erected not long after his murder. A well in the neighbourhood is called Pecket for Becket well, and seems to have been dedicated to the saint of the place. Of the original fabric of the chapel there are no remains, the whole having been re-built about the end of Henry VII.'s reign. It is a very singular edifice, and very judiciously though awkwardly constructed, low and on a broad base, to resist the outrageous tempests which often assail it. The tower, if left to itself, is strong enough to defy the fury of the elements for many centuries; the masonry is excellent, and the whole so greatly resembles the tower of Colne, which is of the same period, and in a situation not very dissimilar, that I suspect them to have been built by the same workmen. The chapel itself has four aisles, of which two, with a row of angular columns running up the

funeral service was read with the most impressive solemnity, by Mr. Cornwall, then A. B. and fellow of St. John's, now bishop of Worcester. The writer of this short memoir, who had been a frequent auditor of the deceased in that church, was present.

Dr. Ogden was a stout and very athletic man, with short features, a sallow complexion, stern expression of countenance, and very vivid black eyes. The tone of his voice was deep and solemn. The manner of his preaching, exactly adapted to his concise and pointed sentences, was strikingly impressive. It was his practice, in the opening of his discourses, and occasionally afterwards, to sink into something like negligence in his mode of delivery; by which artifice he gave an effect and energy to the sublimer and more pathetic parts, not to be fully described by those who have heard him, and not to be conceived by those who have not. In short, as a preacher he was an original never yet safely imitated, and never safe to be imitated. As a writer he is above all praise. Having formed his style with the purest taste, and on the best models, just before that tide of affectation and pedantry broke in, which has already half-barbarized our language, the construction of his sentences is simple and perspicuous, his choice of words curious and happy, yet often wrought up to the highest pitch of sublimity. In short, he was one of those gifted orators who equally attract the learned and the illiterate, who are heard with equal admiration and delight in the pulpit of an university, or by a congregation of peasants.

middle, occupy the ordinary place of the middle aisle; on the outside of these are two others, low and sloping to the eaves. The date of the present erection, which, from its extent, implies that the chapelry attached to it was then become very populous, may, I think, be ascertained from some fragments of painted glass, yet preserved in the East window, with the date MD. VIII. Every thing about the architecture agrees with this. In the parochial chapelry of Heptonstall, the increase of wealth and people has produced only one chapel of ease; namely, Crostone in Stansfield, erected about the time of Henry VIII., and so denominated from a much more ancient cross, of which the base and socket now remain near the place. The present, however, is a later structure, perhaps of the time of James I. and is remarkable for nothing but the peculiarity of cross arches springing from the ground, which support the wood-work, instead of principals."

The church at Sowerby is a neat edifice, and was built in 1763: it is dedicated to St. Peter, and valued in the parliamentary returns at £28. It is in the patronage of the vicar of Halifax. The chapel has a chancel, in which is a statue of Archbishop Tillotson, erected in compliance with the will of his surviving grand-niece, between forty and fifty years ago. This celebrated person was born at Haugh-End, in October, 1630. His career, both as a dignitary and a divine, is too well known to require any description in this place. His father was a member of the nonconformist congregation, at Sowerby, collected by Mr. Root, the ejected minister, whose history will shortly be presented to the reader; the bishop was educated in the principles of nonconformity; his early ministry was exercised among the dissenters; and he always retained a respect for the denomination among whom he had received his first religious impressions. Of the plain and homely, but truly venerable father of Archbishop Tillotson, two curious anecdotes may be related, which are worthy of preservation. He went up to London, on a visit to his son, when he was dean of Canterbury, and being in the dress of a plain countryman, was insulted by one of the dean's servants, for inquiring if John Tillotson was at home. His person, however, being described to the dean, he immediately exclaimed, "It is my worthy father," and running to the door to receive him, he fell down upon his knees, in the presence of his servants, to ask his father's blessing.

Soon after the same period, Dr. Tillotson visited his friends in Yorkshire, and preached before his father, at Sowerby. His discourse was not favourable to the system commonly distinguished by the name of Calvinism, but the contrary. After the service, one Dr. Maud asked Mr. Tillotson how he had liked his son's sermon. The old gentleman replied, in the blunt manner in which he used to speak when he asserted any thing with earnestness, "I profess he has done more harm than good."

The chapel or church at Sowerby Bridge is a perpetual curacy, valued in the parliamentary return at £144 17s.: the patron is the vicar of Halifax.

The chapel or church at Luddenden stands in the township of Midgeley. It was first built about 1469, and was re-built in 1816. It is a perpetual curacy, valued in the parliamentary return at £78 15s 4d. The vicar of Halifax is the patron.

The chapel or church at Southowram, was built in 1819. It is a very neat and commodious building. Chapel-le-grove, Briers Chapel, or St. Ann's-in-the-grove, in this township, is a perpetual curacy, valued at £123. It is in the gift of the vicar of the parish.

The chapel, distinguished by the appellation of the three names as above, is dedicated to St. Ann, and appears to have been built in the twenty-first year of Henry the Eighth, by John Lacy, of Cromwellbottom, Esq. and his neighbours; which, Mr. Watson observes, may account for its being placed at so inconvenient a place, "being one mile from Southowram, and near no considerable number of houses."

The church at Brighouse, has been erected very recently. The contract amounted to upwards of £3500, and it will contain more than one thousand one hundred persons.

At Rastrick the church is a perpetual curacy, valued at £118 7s. It is in the patronage of the vicar of Halifax. The original edifice was built as early as 1411, which was taken down and handsomely re-built, about forty years ago.

The church at Coley is a perpetual curacy, in the gift of the vicar of Halifax. The edifice here was handsomely re-built a few years since. Coley chapelry derived no inconsiderable reputation from having been the scene of the ministry of the Rev. O. Heywood, during the time of the Commonwealth, in the seventeenth century.

The chapel at Illingworth, near Ovenden, is one of the most substantial and elegant in the neighbourhood, but it possesses no particular claims to attention.

These are all the episcopal places in the township of Halifax. Some of the congregations are numerous, and many of the clergy are exemplary. The congregation at the Old Church, in Halifax, is indeed one of the best, one of the most respectable, and one of the most splendid in the country. But many of these churches are not very well attended, and by no means evince the prosperous condition of the denomination with which they are connected. The following is a list of the vicars of the parish, so far as it can be ascertained.

Ingolard de Turbard was instituted the first vicar by the prior and convent of Lewes, who continued to present every vicar until the time of Dr. William Rokeby, inclusive. This vicar's presentation bears date 25th Jan. 1273; he was inducted May 3, 1274, and died May 28th, 1315.—John Aaron de Grydington, instituted 5th June, 1315; death uncertain.—Thomas de Gaytington, instituted 5th June, 1321; died Sep. 10th, 1349.—John de Stamford, instituted Feb. 7, 1349; died Oct. 29, 1362.—One Richard de Ovenden is stated by Mr. Watson to have been vicar about this time, but no mention is made of him in any authentic list, nor are his arms emblazoned on the roof of the church. Richard de Heaton, instituted Nov. 3, 1362; died March 9, 1389. Mr. Watson states that he was of the family of Heatons of Over-Shibden, in Northowram.—John Kynge, inducted March 13, 1389; died March 14th, 1438. Mr. Watson states that in his MS. list occurs Dominus Thomas Eland, as vicar of Halifax, said to be instituted May 20, 1438, but he is not noticed either in Wright, or on the roof of the church. In the Townley MSS. 914, says Dr. Whitaker, I find a Joh. Piper, Vic. Eccl. de Halyfax, 11th Hen. 4th.—Thomas Wilkynson, born, as tradition informs us, at Brackenbend, in Ovenden, and instituted May 16, 1438; died Jan. 25, 1480. "Thomas Wylkinson Vicarius Eclie de Halifax," is witness to a deed in my possession, dated May 7, 19 Hen. VI., or A. D. 1440.—Richard de Simms, instituted Feb. 11, 1480; died Nov. 11, 1496.—Thomas de Bront, L.D. instituted Nov. 27, 1496. He resigned the vicarage, and it was the first instance of its having become vacant any other way than by death.—William Rokeby, Bishop of Meath, and afterwards Arch-

bishop of Dublin, in Ireland, instituted 14th June, 1502; died Nov. 29, 1521.—John Taylor, LL.D. Master of the Rolls and Chancellor, instituted some time in the year 1521. Mr. Wright thinks he resigned the vicarage before his death, which happened in 1534, but of this there is no proof.—Robert Holdesworth, LL.D. the time of whose institution is uncertain. He was of the family of the Holdsworths, of Astey (or Ashdale,) in South-owram, and was possessed of an estate in that township. He was slain of thieves in the night time, in the vicarage house, which stood on different ground to the present one, in the third year of the reign of Philip and Mary. An old MS. says, this event happened at the great chamber of the North, at the vicarage, at the lower part of the house, in the part thereof turning towards the East. He built the South Chapel of the churches at his own charges, and was buried under the great tomb-stone there, May 10, 1556, as appears by the register.—John Harrison, instituted July 13, 1556; buried at Halifax, 15th Feb. 1559. Christopher Ashburn, or Ashborne, instituted in the beginning of Lent, 1559, and resigned it 1573. He was the first Protestant vicar here. He defaced and sold much of the housing belonging to the vicarage; was buried at Halifax, Dec. 7, 1584.—Francis Ashburn, his son, of Trinity College, Cambridge, instituted June 3rd, 1573, on the presentation of Queen Elizabeth; died July 18th, 1583.—Henry Ledsam, or Ledsham, D.D. Fellow of Merton College, Oxford, presented by Queen Elizabeth, was instituted Sept. 15, 1583; resigned Nov. 29, 1593. He was slain in London in 1598, by one that was afterwards hanged at Tyburn, as the party confessed at his death.—John Favour, LL.D. of New College, in Oxford, who, according to Watson, was instituted Dec. 3, 1593, on the presentation of Queen Elizabeth; inducted Jan. 1594; died March 10, 1623. He was a justice of the peace for the West-Riding.—Robert Clay, D.D. of Merton College, Oxford, of the family of Clay, of Clayhouse, in Greetland, where he was born. He was instituted to the vicarage March 20, 1623, having been presented thereto by Sir Henry Savile, Knt. and Bart. He died April 9, 1628, and was buried in the library (which he is said to have built) in Halifax church, April 14, 1628, with the following inscription on his grave-stone: "Robertus Clay, S. T. P. Vicarius de Halifax, obiit Aprilis nono die, Anno Domini 1628."—Hugh Ramsden, B. D. was inducted

Oct. 7, 1628; died July 17, 1629, at York, was buried at Halifax. Henry Ramsden, his brother, was instituted Aug. 19, 1629; died March 25, 1638: he was a justice of peace in the West-Riding. Richard Marshe, D.D. inducted April 17, 1638; was a justice of peace, and dean of York.—Richard Hooke, D. D. was inducted on St. Peter's day, being June 29, 1662; he was also rector of Thornton, in Craven, and died Jan. 1, 1688-9.—Edmund Hough, A. M. also rector of Thornton, inducted June 1, 1689, on the presentation of King James; he died April 1, 1691. Mr. Hough had been a Nonconformist, and lost his fellowship in Jesus College, Cambridge, by the Act of Uniformity. It is probable that he was at no time a very rigid conformist, for Calamy says that he died of a broken heart, in consequence of the persecutions of the Ecclesiastical Court.—Joseph Wilkinson, A. M. inducted Oct. 26, 1691; he died Dec. 28, 1711: though he had other considerable preferments, he is said to have been very necessitous, and to have lived for a considerable time in the library of the church in order to secure himself from arrests.—Thomas Burton, A. M. inducted April 3, or 4, 1712: from the circumstances of his predecessor, there can be little doubt that Mr. Burton found the vicarage house in a state of great dilapidation and decay. At all events, one of the first acts of his incumbency, was to pull it down to the ground, and to rebuild it as it now stands, one of the best and pleasantest vicarial houses in the North of England. Though at no inconvenient distance from the church, it is not contiguous to the church-yard; and though half surrounded by buildings, they are so disposed as to give little annoyance, in addition to which there is in front an uninterrupted view into a pleasant valley. Mr. Burton died July 22, 1731, and was interred in the chancel of his parish church without any memorial. George Legh, LL.D. inducted Aug. (or Oct.) 2, 1731; he was a low churchman, and popular among the dissenters, a disciple of Bishop Hoadley, and his coadjutor in what was called the Bangorian Controversy, about which he seems to have been more in earnest than his duty as a preacher, which he is said to have performed in a very languid and careless manner. He was a man of great singularity of character, subject to fits of absence and forgetfulness, which not unfrequently exposed him to ridicule. He died Dec. 6, 1775, and was interred in the library of the parish church.—Henry Wood, D. D. of Jesus College,

Cambridge, also rector of Hemsworth, where he was buried; he was inducted Feb. 14, 1776; and died Oct. 27, 1790.—Henry William Coulthurst, D. D. Scholar of St. John's College, and afterwards Fellow of Sidney Sussex College, Cambridge, to whom this great parish has long been indebted for an active and useful incumbency; he was inducted Dec. 4, 1790.—Samuel Knight, A. M., previously curate of Trinity Church, son of the Rev. Titus Knight, Dissenting Minister of Halifax, and one of the most excellent men who ever assumed the clerical office; he died Jan. 7, 1827.—C. Musgrave, A. M. the present vicar.

## II. DISSENTING HISTORY.

The numerous and influential body of Dissenters in Halifax and its vicinity, may be considered as the representatives of those excellent men, who, in the reign of Charles the First, left the ecclesiastical establishment of the country, and for the sake of conscience and of truth, endured with unshrinking fortitude every description of hardship and persecution. To these devoted and venerable men, in giving some account of the present state of nonconformity in this part of the country, of course our attention in the first instance, must be directed. The following then is a brief biography of the ejected ministers in this parish, who were driven from the church on Bartholomew's day, 1662, by the wicked and cruel Act of Uniformity. The accounts are extracted from the Nonconformist's Memorial.

HALIFAX.—Mr. ELY BENTLEY, some time Fellow of Trinity College, Cambridge; born at Sowerby, Aug. 1652; he became assistant to Mr. Booth, at Halifax, after whose death he continued alone till Aug. 1662. The Five Mile Act drove him away; but in 1672, he returned and preached in his own house. He died July 31, 1675, aged 49. He was a man of good abilities, a solid, serious preacher, of a very humble behaviour, very useful in his place, and much respected.

RASTRICK.—Mr. WILLIAM ASHLEY, of Cambridge University; born in Lancashire. He was a preacher, but not fixed, when the Act of Uniformity took place. A very moderate, pious man, of a pleasing disposition and behaviour; generally

beloved and honoured by those that knew him. He was a very edifying practical preacher, and God succeeded his labours at Hull, for converting many souls. By his prudence and good temper he brought off the people from some extravagancies, and the rigid opinions which Mr. Cann, his predecessor, had inculcated; composed their differences, and kept them in peace as long as he lived. He was very laborious in his ministerial work, and shunned no opportunity to invite souls to Christ, and promote their eternal good; his common discourse was pleasant and profitable, tending to the same great end: his concern about the souls of his people was so ardent, that it contributed to impair the vigour both of his body and mind; he was mighty in the scriptures, having an excellent memory, which was strengthened by daily exercise; his preaching was scriptural and experimental, adapted to comfort the afflicted and raise the dejected; as that of his fellow labourer, Mr. Charles, was to awaken the secure. He died April 4, 1695, having been declining some months, during which time his patience and resignation were remarkable; he was buried in Drypool church.

CHAPEL-LE-BREARS, *near Halifax.*—Mr. GAMALIEL MARSDEN, of Trinity College, Dublin, where he continued ten years, part of which time he was Fellow: he was turned out with Dr. Winter, upon the Restoration, and then came into England; he had but £5 when he landed in Liverpool, and knowing nobody there, he resolved to go to Coley, where his father had been minister long before; there he found friends, and was soon fixed in this chapel, whence he was ejected 1662. He afterwards went to Holland, and on his return taught some young students philosophy, &c., at Hague-Hall. His brother Jeremy in a MS. of his says, he was a man of much sound learning and skill in the languages, a very hard student, but no very pleasing preacher; he was a moderate congregationalist, a man of great piety and integrity, and after the death of Mr. Charles Marshall, pastor of the church at Woodkirk; he died May 25, 1681, aged 47.

COLEY CHAPEL.—OLIVER HEYWOOD, B. D., of Trinity College, Cambridge; he was born of parents distinguished for piety and worth, at Little Leaver, near Bolton, in

Lancashire, March, 1629. He set a special remark on the day of his being baptized, using on its annual returns to renew his baptismal covenant, and dedicated himself afresh to God; he gave very early signs of great tenderness of conscience and delight in divine things, with an earnest desire to be, as he used to express it when a mere child, "a good minister;" this encouraged his parents to think of devoting him to the work of the sanctuary. After being trained up in grammar learning at home, he went to Cambridge in 1647, and on the recommendation of Dr. Hill, then master of Trinity College, was put under the tuition of Mr. Akhurst, who was esteemed a man of religion and learning, though he too much affected singularity in his notions, and afterwards fell into the wild excesses of the first Quakers; from which, however, he was recovered before his death.

When he had taken his Bachelor's degree, he returned to his father's house, where he lived about half-a-year in close retirement; at length, by the advice and solicitation of several ministers, he began to preach; and after some time, in which his occasional services were greatly approved, he was earnestly invited to Coley, where he settled in Nov. 1650. He was ordained by the ministers of the second classis in Lancashire, at Bury chapel, August 4, 1652. In 1665, he married Elizabeth, the daughter of the excellent Mr. Angier, ejected from Denton, with whom he lived in the sweetest affection and comfort about six years; she died in May, 1661. His annual income from the chapelry never exceeded £36 per annum, and after his ejectment he was sometimes in distress; yet providence so seasonably and abundantly appeared for him, that he not only was enabled to support the heavy expences of fines, imprisonment, and much other hard usage, but he maintained two sons in academical learning, and completed their education at one of the Scotch universities, though his charitable donations to the poor generally exceeded his income from his people; and at his death he left a decent property to his family; but he enjoyed the greatest riches in the abundant success which it pleased God to give to his labours, in the conversion and edification of multitudes of souls.

It was even asserted by those who had the best means of information, that some thousands were indebted to his ministry for deep and abiding impressions of divine things; yet, with all

this amazing success, it was manifest that he habitually considered himself as less than the least of all saints. He was not, however, without painful difficulties. Some of his people were exceedingly displeased with him for not admitting all persons promiscuously to the Lord's table, and others because he would not countenance their uncharitable rigidness in the opposite extreme. On account of his quiet and peaceable attachment to the exiled royal family, he suffered considerably. For his not returning God thanks for the defeat of the Scots, and the suppression of Sir George Booth's insurrection, he was cruelly treated by some of his own people, was apprehended by a party of Colonel Lilburne's troops, and was fined by military authority. Notwithstanding these molestations, and his presentation by Sir R. Houghton to the vicarage of Preston, worth £100 per annum, he would not quit his humble and useful station. He greatly admired, and zealously put in practice, Mr. Baxter's admirable instructions in the "Reformed Pastor."

After the Restoration, he was prosecuted with much malice and harassing vexations in the Consistorial Court at York, for not reading the Common Prayer, though it was a whole year before the Act of Uniformity took place: and in a little time, he was, by the archbishop's chancellor, suspended *ab officia*. The suspension was published at Halifax, June 29, 1662. Upon this, Mr. Heywood forbore preaching at Coley, for a short time, and did not attempt to get the suspension taken off, as he knew the Act of Uniformity would silence him the following August; yet he took a solemn farewell of his flock, by preaching two or three Lord's days among them before that fatal day. On the 2nd of November following, an excommunication was published against him, in Halifax church; hereupon, he applied to the chancellor at York, but found that neither favour nor justice could be obtained, unless he would violate his conscience by taking the oath *de parendo jure*, &c. (to obey the authority and abide by the commands of the church.) Going afterwards to Coley chapel, the churchwarden (who at the same time declared that he would levy the fines upon him for not coming to church) ordered him to leave the place because he was excommunicated; but he refused, and ventured to stay till the worship was over. He was again excommunicated in the following year. In 1664, the writ came out to imprison him as an excommunicated person; but he

mostly kept himself in privacy, preaching to small parties in his own house; though he sometimes ventured into the public churches of Holmfirth and Penistone, at the request of the clergymen and churchwardens; in which course he met with little molestation. He was once sent for by the parish minister of Honley, a profane young man, then in a fatal consumption; who, on Mr. Heywood's arrival, confessed with agonies of conscience, his dreadful sin, in taking upon him the ministry while he knew himself to be unconverted, begged him to pray with him, and earnestly asked him what repentance was. Mr. Heywood gave him the best advice, and was desired to come again, but before he could go, this clergyman died, without any evidence of his obtaining mercy. An awful warning for ungodly ministers! Upon the Five Mile Act, Mr. Heywood left his family and retired into Lancashire and other parts, coming home very privately and seldom. But after some time he took more liberty, and often preached publicly in the chapels of Idle, Bramley, Farsley, Pudsey, Morley, and Hunslet. In 1667, he married a second wife, Abigail Crompton, a godly and excellent woman, who survived him five years.

In 1669, preaching occasionally in a private house, near Leeds, he was taken before the mayor, who treated him in the most outrageous manner, and threw him into a filthy prison, called Capon-hall; but the next day, on the interposition of some persons of influence, he was released, and civilly treated by the mayor. In July, the same year, for preaching to his old people in Coley chapel, in the absence of the minister, Mr. Hoole, and at the desire of many of the parishioners, his goods were seized for the penalty of £10, but nobody would buy them, and those who took and detained them were observably followed by troubles. Upon King Charles's indulgence, he had a licence sent him without seeking it; he then preached constantly on the Lord's day to his own people at Northowram, near Coley, and on the week days in many neighbouring places. Mr. Hoole, mentioned above, was the most respectable of Mr. Heywood's successors; but there were several in a very short period after his ejectment, in the lowest life, and of the most immoral characters. Such in many other cases were they, for whose sakes the noble army of Nonconformists were ejected.

On the calling in of the licences, Mr. Heywood was again

much persecuted, and in 1680 was cited into the Consistory Court, at York, together with his wife and several of his neighbours, for not going to the sacrament at Halifax church. For not appearing, they were all excommunicated; but this storm soon blew over. The officers who were sent to execute warrants, usually gave previous notice of their coming, and so made no discoveries. In January, 1685, Mr. Heywood was indicted at Wakefield sessions for a riotous assembly, in worshipping God in his own house, and had a fine of £50 imposed upon him: for non-payment of which, and for not finding sureties that he should forbear preaching, he was sent to York Castle, where he had a very expensive confinement for a whole year. On this, and other occasions, the excellent Lady Hewley was very kind to him. After King James's declaration for liberty of conscience, he preached constantly to his congregation at Northowram, and built (in a great measure at his own expence) a meeting-house, which has continued to the present day, for the service of God. The unwearied diligence, humility, self-denial, and sweetness of temper, which this holy man discovered, commanded the love of all that were not enemies to all righteousness; and his memory is precious in those parts of Yorkshire to this hour. It appears, from his diary, which he kept till within five days of his death, that in one year, 1681, (besides his stated work on the Lord's day) he preached 150 times, kept fifty days of fasting and prayer, and nine of thanksgiving; and travelled 1400 miles, in the service of Christ and immortal souls. This was the greatest number of miles travelled in any year; but several years exceeded in the other particulars. His last sermon was on the Sabbath but one before his death, from 2 Timothy ii. 19. He died in great peace and joy, with little pain except debility, on May 4th, 1702, aged 73. His publications are in high estimation for sound, lively, practical, heart-affecting divinity.

He left two sons by his first wife, both of them in the ministry. John, who was pastor of a church at Rotherham, and afterwards at Pontefract. Eliezer was minister at Dronfield, in Derbyshire, and died in 1730, *æt* 73. His son, the late Mr. Eliezer Heywood, was minisier of the Presbyterian meeting, at Mansfield, for thirty-three years, and died in 1783; where his respectable family yet continues.*

* The following anecdotes are preserved of Mr. Heywood's persecutions.

SOWERBY CHAPEL.—Mr. HENRY ROOT, Senior, of Magdalene College, Cambridge. In early life he was a consider-

The spirit of hostility raged so hotly against him, that this worthy man was under the necessity of taking leave of his dear family, and of going he knew not whither. But, the question was, How should he be equipped for his journey? He had a horse, but the little money that remained must be left for the support of the family, for whom Mr. Heywood was much more concerned than for himself.

One winter's morning, while it was yet dark, the horse was saddled, and this good man, after bidding adieu to his affectionate wife, and saluting his children in their beds, set out, like Abraham, when he left his father's house, not knowing whither he went. He moved silently along in by-ways for some time, for fear of being seen, till he had got out of the neighbourhood. Having not one farthing in his pocket to bear his travelling expences, he committed himself to the protection of Providence. He determined at length to leave his horse at full liberty to go what way it would; and thus travelled on for a considerable part of the day, till both man and beast stood in great need of refreshment.

Towards evening, the horse bent its course to a farm-house, a little out of the road. Mr. Heywood called at the door, and a clean decent woman came out to enquire what he wanted. "I have reason," said he, "to make an apology for giving you this trouble, being an entire stranger in these parts. My horse stands in need, as well as myself, of shelter and refreshment for the night; if you could any way make it convenient to furnish my horse with a little hay, and a stand under cover, and myself with a seat by your fire-side, I ask no more." The good woman, a little surprised at his request, told him she would consult her husband. After a few minutes, they both came to the door, and Mr. Heywood repeated his solicitation, but told them that he had no money to satisfy them for any trouble they might have on his account; yet he hoped God would reward them. They immediately desired him to alight; the master led the horse into the stable, and the mistress took the stranger into the house, invited him to sit down, stirred up the fire, and began to prepare him something to eat. Mr. Heywood told her, that he was concerned to see her give herself so much trouble, that, being unable to make her any recompense, he did not request either a supper or a bed, but only that he might sit by the fire-side till morning. The mistress assured him, that for an act of hospitality she did not expect any reward, and that though the accommodations her house would afford, were but indifferent, he should be welcome to them; and therefore she hoped he would make himself easy.

After supper, they all sat down before the fire, and the master of the house desired to know of the stranger, what countryman he was. "I was born," said he, "in Lancashire, but I have a wife and family in the neighbourhood of Halifax." "That is a town," said the farmer, "where I have been; and some years ago, I had a little acquaintance with several persons there. Pray do you know Mr. S——, and Mr. D——? and is old Mr. F—— yet alive?" The stranger gave suitable answers to these, and many other inquiries. At length the kind hostess asked him, if he knew any thing of one Mr. Oliver Heywood, who was formerly a minister at some chapel, not far from Halifax, but was now, on some account or

able traveller. In 1654, he gathered a congregational church, of which he was pastor till 1662. He preached in this chapel after

other, forbidden to preach. The stranger replied, "There is a great deal of noise and talk about that man; some speak well; others say every thing that is bad of him; for my own part, I can say little in his favour." "I believe," said the farmer, "he is of the sect that is every where spoken against; but pray, do you personally know him? And what is it that inclines you to form such an indifferent opinion of his character?" "I do know something of him," said the stranger, "but as I do not choose to propagate an ill report of any one, if you please, we will talk on some other subject." After keeping the farmer and his wife in suspense for some time, who were a little uneasy at what he had said, he told them, that he was the poor out-cast, of whom they had made so many kind inquiries.

All was then surprise, and joy, and thankfulness, that a merciful Providence had brought him under their roof. The master of the house said, "Mr. Heywood, I am glad to see you here, having long had a sincere regard for you, from the favourable report I have always heard of you. The night is not far spent, I have a few neighbours who love the gospel, if you will give us a word of exhortation, I will run and acquaint them. This is an obscure place, and as your coming here is not known, I hope we shall have no interruption." Mr. Heywood consented; a small congregation was gathered; and he preached to them with that fervour, affection, and enlargement, which attending circumstances served to inspire. On this joyful occasion, a small collection was voluntarily made to help the poor traveller on his way.

The following anecdote is well authenticated; though at what period the circumstance happened cannot be ascertained, we beg leave to introduce it here. The little stock of money was quite exhausted, the family provisions were entirely consumed, and Martha could lend no more assistance from the little savings in former days. Mr. Heywood still trusted that God would provide, when he had nothing but the divine promise to live upon, he said,

"When cruise and barrel both are dry,
We still will trust in God Most High."

When the children began to be impatient for want of food, Mr. Heywood called his servant, and said to her, "Martha, take a basket, and go to Halifax; call upon Mr. N——, the shopkeeper, in Northgate, and tell him I desire him to lend me five shillings; if he will be kind enough to do it, buy us some cheese, some bread, and such other little things as you know we most want; be as expeditious as you can in returning, for the poor children begin to be fretful for want of something to eat. Put on your hat and cloak, and the Lord give you good speed; in the mean time, we will offer up our requests to him who feedeth the young ravens when they cry, and who knows what we have need of before we ask him."

Martha observed her master's directions; but when she came near the house where she was ordered to beg for the loan of five shillings, through timidity and bashfulness, her heart failed her; she passed by the door again and again, without

Bartholomew-day, half-a-year, but was at length severely dealt with. In 1663 he was forcibly taken out of his own house, by virtue of a *mittimus* upon a *significavit,* by three bailiffs, who broke the inner door of a room where he was, hurried him faster than his age could bear, not suffering him to take so much as a coat or staff, or money in his purse, and treated him with other instances of cruelty. He was twice a prisoner in York Castle for three months, but discharged by the justices who had discovered the commitment to be illegal. He was a third time sent to the same prison by Sir John Armitage, (a bitter enemy to the

having courage to go in, and tell her errand. At length, Mr. N——, standing at his shop-door, and seeing Martha in the street, called her to him, and said, "Are not you Mr. Heywood's servant?" When she had, with an anxious heart, answered in the affirmative, he added, "I am glad I have this opportunity of seeing you; some friends at M—— have remitted to me five guineas for your master, and I was just thinking how I could contrive to send it." Martha burst into tears, and, for some time, could not utter a syllable. The necessities of the family, their trust in Providence, the seasonableness of the supply, and a variety of other ideas breaking in upon her mind at once, quite overpowered her. At length, she told Mr. N—— upon what errand she came, but that she had not courage to ask him to lend her poor master money. The tradesman could not but be affected with the story, and told Martha to come to him when the like necessity should press upon them at any future time. She made haste to procure the necessary provisions, and, with a heart lightened of its burden, ran home, to tell the success of her journey. Though she had not been long absent, the hungry family had often looked wishfully out at the window for her arrival. When she knocked at her master's door, which now must be kept locked and barred, for fear of constables or bailiffs, it was presently opened, and the joy to see her was as great as when a fleet of ships arrives, laden with provisions, for the relief of a starving town closely besieged by an enemy. The children danced round the maid, eager to look into the basket of eatables, the patient mother wiped her eyes, the father smiled and said, "The Lord hath not forgotten to be gracious; his word is true from the beginning; the young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing." Martha related every circumstance of her little expedition, as soon as tears of joy would permit her; and all partook of the homely fare, with a sweeter relish than the fastidious Roman nobles ever knew, when thousands of pounds were expended to furnish one repast. Had you been present while this pious family were eating their bread and cheese, and drinking pure water from the spring, you might, perhaps, have heard the good man thus addressing the wife of his bosom, "Did I not tell you, my dear, that God would surely provide for us? Why were you so fearful, O you of little faith? Our heavenly Father knoweth that we have need of these things. Jesus said to his disciples, 'When I sent you without purse or scrip, lacked ye any thing? And they said, Nothing, Lord.'"

Nonconformists) shewing no cause, till further order, where he was kept close in a small room, and not suffered to have his wife come to him for a considerable time, or even into the castle. At length he was removed into the city prison. The whole of his confinement was near twelve months. *(Conform 4th Plea, p. 50.)* He died October 20, 1669, aged about 80. He had a son, Mr. Timothy Root, who preached at the same chapel, and suffered greatly for his nonconformity, but saw fit afterwards to conform.

N. B. It was the son, and not the father, (as Dr. C. says) who was dragged out of the chapel. This was not till 1670.

We are not to imagine that the cause of dissent in the parish of Halifax, continued to increase in regular progression, from the time when the ejected ministers were allowed to preach without interruption. The contrary of this was the case. A few places of worship were built, such as the chapel at Northowram, and afterward the Presbyterian chapels in the Northgate, Halifax, at Elland, &c.; but nonconformity, about the commencement of the last century, instead of progressing, declined; and continued to do so until the days of Whitfield and Wesley. The labours of these celebrated men, created a new era in the religious history of this part of the country, and gave a new impulse to the feelings of its inhabitants. Several distinguished individuals co-operated with them, to one of whom, the Rev. Mr. Grimshaw, this parish is particularly indebted. Of this remarkable man it will be proper to append some account.

Mr. Grimshaw was born at Brindle, near Preston in Lancashire, in the year 1708. After having received the rudiments of his education at Blackburn and Heskin, in the same county, he was admitted a member of Christ's College, Cambridge, in his eighteenth year. During his continuance there, some early and transient impressions, which he had when a school boy, began to wear off; nor, even after he assumed the clerical office, did he evidence any serious regard for the interests of religion until some time subsequent to his settlement in Todmorden, a chapelry in the parish of Rochdale. So far was he from reproving the vices and sinful courses of his hearers, that he became, in the worst sense of the word, a "partaker of their sins." But in the year 1734, it pleased God to bring him to a serious concern about his own salvation, and consequently about the welfare of

those, whom, as he now saw, he had awfully neglected. For many years after this, he remained a stranger to those eminent men, who were so useful in the revival of religion; but God was teaching him by his Holy Spirit, and he met with a few books, particularly one by Dr. Owen, which proved of great service to him. A writer who had looked over part of Mr. Grimshaw's library, states that from the dates in his own hand writing, it appears that most of those which he had in his possession before this time were in the legal strain. Some of them were presented to him by the Rev. Dr. Dunster, vicar of Rochdale. Several early specimens of Mr. Grimshaw's composition show that he was a good scholar, and had a taste for polite learning, particularly for poetry; but his whole soul seemed, after the change above referred to, to be swallowed up in the service of his Divine Master. In the month of May, 1742, he removed to Haworth, near Keighley, which was the principal sphere or centre of his public ministrations. The circuit which he took on week days extended to many miles from his own habitation. Among other places, he frequently went over the hills to Ewood, in the parish of Halifax, where his son resided; he often preached there in the barn, and other out-buildings. On one occasion he was accompanied by Mr. Whitfield, to this place. Intelligence of their coming having been announced in the neighbourhood, an immense concourse was assembled. A temporary booth was erected in a field, near the house, for Mr. Whitfield and the other ministers. Not only the field, but the woody land above it, were covered with crowds collected from different parts. An unusual solemnity pervaded this vast multitude; and at the close of the service, the 100th Psalm was sung, and concluded with Mr. Grimshaw's favourite doxology, "Praise God from whom all blessings flow," &c. The volume of sound produced by the united voices of thousands, while it re-echoed through the vale below, is said to have had such an effect as no language can describe. The animosities and differences which prevailed among professing Christians, often distressed his feeling mind; and he was so far from encouraging a party spirit among Christians, that it was the great business of his life to bring them into close contact, and to lead them to drink deeper into the love of God. He used to say, "I love Christians, true Christians of all parties; I do love them, I will

love them, and none shall make me do otherwise." He died of a fever, April 7, 1763, in the fifty-fifth year of his age, and the twenty-first of extensive usefulness in the church of God. By his own desire his remains were brought to Ewood, the farm house before mentioned, and from thence they were followed to Luddenden chapel, near Halifax, by great numbers, who, with intermingled sighs and tears, sang, at his dying request, all the way from the house to the chapel. They lie near the communion table, without any monumental record, except his name, &c., on the stone which covers his grave. The Rev. Mr. Venn, and the Rev. Mr. Romaine, preached funeral sermons on the occasion of his decease; the former in the church-yard at Luddenden, the church itself not being sufficiently large to hold the congregation; the latter in London. They both fixed upon a text which had been peculiarly precious to him, and of which his life had been a bright illustration—"To me to live is Christ, and to die is gain."

The following is the account which Mr. Fawcett, in his excellent Life of Fawcett, gives of the effects of Whitfield's and Wesley's preaching in this part of the country. "That mighty impulse which Mr. Whitfield and his coadjutors had given to the professing world, was the means of exciting a general spirit of inquiry on religious subjects, and of bringing forward to notice talents which might otherwise have lain dormant. Considerable numbers of those who were afterwards the most distinguished pastors of dissenting churches, dated their conversion from attending the ministry, or perusing the writings, of these apostolic men; and to this revival many of those congregations, which have continued to flourish and increase to the present day, owe their rise. The mantle of Elijah dropped upon many Elishas; and a portion of that spirit which actuated Mr. Whitfield not only rested upon his immediate followers, but, blessed be God, the sweet savour of it still remains. By this spirit the Protestant church in Great Britain is distinguished from the professors of the same faith on the European continent, who have long been in a declining state. Notwithstanding the awful judgments with which God has lately visited them, many, alas! yet remain in an awful state of stupor, "having left their first love," and lost the zeal and fervour of their ancestors. This spirit has been the life and soul of those missionary exertions which have so much

distinguished modern times, and we have reason to believe that it will spread and prevail till that glorious period, "when all the kingdoms of this world shall become the kingdoms of our God and of his Christ."

In such an abridgment as the present, it is, of course, impossible to give the detailed history of each of the Dissenting and Methodist places of worship in this parish. We shall repeat their names in a classified order, and shall append a few particulars in the notes.

## CONGREGATIONAL OR INDEPENDENT CHAPELS.

The Independent chapels in the parish of Halifax, are the following:—

The Square Chapel, Halifax. This spacious and splendid edifice was built by the Rev. Titus Knight, who was born December 17, 1719. He began to preach in the year 1749, being then among the Methodists. He withdrew from that connexion in 1762, with a few friends who had adopted his views on the doctrines of the gospel. The place becoming too small for the congregation, a very spacious and elegant structure was erected, and opened in May, 1772. About the year 1764, he had become acquainted with Mr. Whitfield, and was appointed one of the preachers at the Tabernacle, in London. He was engaged during forty-three years in the work of the ministry, and died, after a tedious illness, March 2, 1793. Mr. Knight was succeeded by Mr. Cockin, who had been minister during several years at the Independent Chapel, at Thornton, and who, during a protracted period, was not only the useful pastor of the church at the Square Chapel, but acted the honourable part of the evangelist of this part of the country. Few men have been more abundant, or more useful in their exertions, and few have died more generally honoured and lamented. A Memoir of Mr. Cockin, published after his death, contains an instructive summary of his exertions.

The Square Chapel is one of the most commodious and imposing edifices in the country.

Sion Chapel, Halifax, is an elegant stone building, erected in 1830, at the expense of upwards of six thousand pounds. Its

capacity for a congregation is about equal to that of the Square Chapel. The roof is beautifully illuminated with stained glass.

Warley Chapel is a neat and very commodious small chapel, which, during a long series of years, has been the scene of the labours of an excellent and devoted minister.

Booth Chapel, near Luddenden, is placed in a most lovely and romantic situation. It was rebuilt about ten years ago. The history of the origin of this place is so peculiarly interesting, that we subjoin it in a note.*

* Among the number of those who came forward at the time of Mr. Whitfield, and were, for many years, great blessings to this neighbourhood, the Rev. J. Crossley, is deserving of particular notice. He was born in the year 1731, at Lower Saltonstall, a small hamlet in Warley, near Halifax. His parents were industrious, respectable members of society; but having a large family, were not able to give him a liberal education. His disposition, from his earliest years, was cheerful and engaging. Whilst young, he had many alarms of conscience, which were much increased by his attendance upon the ministry of the Rev. Mr. Grimshaw, and among the Methodists, who had sometimes preaching at Luddenden. It is not known what was the precise time, or what were the particular means, of his conversion to God; but he became a zealous professor among the Methodists, and used all his influence to induce his former companions in sin to follow him in the ways and service of God. He was a leader at one of the prayer meetings, and having frequently dropped a few words by way of exhortation, he at length ventured to make a few remarks upon a portion of Scripture. He was led to devote his attention to the study of God's most Holy Word, with a view to the ministry; and some change having taken place in his religious sentiments respecting the doctrines of the Gospel, a separation from his former religious connexions ensued, and a large room was hired at Upper Saltonstall, where he preached regularly every Lord's day. The room, though spacious, soon became inadequate to contain the numbers who flocked to hear him. A suitable place of worship was now resolved upon; but much discouragement arose from the poverty of the hearers and other obstacles. A subscription was entered into; and those who had no money laboured alternately in digging the foundation, getting stones in the quarry, and serving the masons. During the year 1761, the building, called Booth Chapel, was reared and rendered fit for public worship; there were no galleries in it at the time of its first erection. The situation was very solitary, and, for want of suitable roads, for a long time difficult of access; but it was probably fixed upon as being at a central distance from several surrounding villages. Mr. Crossley opened the meeting house himself, by preaching an animated discourse from Psalm xxvii. 6.—"I will offer in his tabernacle," &c. He was ordained in the year 1763. The Rev. Mr. Knight, of Halifax, who had been ordained the day preceding, the Rev. Mr. Edwards, of Leeds, and the Rev. Mr. Scott, of Heckmondwike, were present, and took part in the services on that occasion.

Having received an unanimous invitation to accept the pastoral office in the

Eastwood Chapel, near Hebden Bridge, like Booth Chapel, stands in a singularly beautiful situation, embowered in woods, in the finest part of the vale of Todmorden. The congregation here is very good.

The chapel at Sowerby is one of the most ancient in the district, and the church here may be said to be as old as the time of the ejected ministers. The chapel has recently been much improved.

Stainland Chapel stands on a very commanding site, near the village of the same name. It is one of the best places of worship in the parish, and has a very numerous congregation.

The Independent Chapel, at Elland, is of recent erection. Its interior is arranged in the amphitheatrical form, and is both beautiful and commodious.

Brighouse Chapel is built in rather a damp situation, but it is commodious, and capacitated for a numerous assembly.

Northowram Chapel is the monument of Oliver Heywood, it is old, and not very convenient, but stands as a memorial of ancient nonconformity.

Mixenden Chapel is very neat and convenient. It is placed in a bleak situation, but has a numerous congregation.

newly established Independent interest at Bradford, he resigned his beloved charge at Booth, though very reluctantly. He was no doubt induced to go, from the hope of more extended usefulness; but it is generally supposed that he died of a broken heart, so greatly did the removal prey upon his spirits. He only preached one Sabbath after he finally left Booth; and died the Lord's day following, May 18, 1782, aged 51 years. The Rev. Mr. Cockin preached his funeral sermon, from the 3rd epistle of John, 8th verse. Mr. Crossley was plain in his person and address; but the primitive simplicity, piety, and good sense, which distinguished his discourses, rendered him a very acceptable and useful preacher. He printed one sermon, occasioned by the melancholy end of one of his hearers, who, having formed a connexion with coiners, was tried and executed at York, April 28, 1770. The text was 2 Sam. xii. 14.—"By this thou hast given occasion to the enemies of the Lord," &c. A copy of a letter which he wrote to Mr. Crossley, just before his execution, is still in existence. It was found in his pocket. He bewails in the most feeling manner, his past backslidings in heart and in life. "God, in his judgment," he says, "has overtaken me. But, in the midst of judgment, I would hope he will yet remember mercy. O that my wanderings may be a warning to others, and that my death, shameful as it is, may produce some good effect, and prove a real blessing to others! My heart is pained for my dear relatives; O that I could bear their sorrows! but I must leave them. Let me entreat you to give them seasonable and suitable advice, whenever you can. I can say no more; but, O that I could come to tell you what my heart feels!"

The Independent denomination in the parish of Halifax, is numerous and influential, but both its numbers and its influence might be very greatly augmented, were the exertions of its members to correspond with their opportunities and abilities.

## THE BAPTIST CHURCHES.

The Baptist interest in the parish of Halifax, was first established at Wainsgate, and may be considered as the result of the labours of Mr. Grimshaw, so frequently quoted in the preceding narrative. The following account will prove highly interesting to many of our readers.

Mr. Richard Smith, the first pastor of the ancient Baptist Church at Wainsgate, in the former part of his life, attended Mr. Grimshaw's ministry, and derived great advantage from it. The particular circumstances attending his conversion cannot now be ascertained. For some time his mind was in a gloomy desponding state, and he was harassed with many disquieting fears respecting his own personal interest in God's salvation; but he was earnest in prayer, and other means of grace, till at length it pleased God to calm his troubled breast, and to fill his heart with "joy and peace in believing."

Being possessed of strong natural powers, and diligent in his application to study, it was the general opinion of his religious friends that he was designed for public usefulness in the church of God. He was accordingly solicited, and at length prevailed upon, to give a word of exhortation. This he did at first privately, and afterwards in larger assemblies. His efforts were rendered acceptable and useful to many.

After some time, he was invited to preach in the township of Wadsworth, then a wild and inhospitable part of the country, where civilization was in a low state, and where there was little of the fear or knowledge of God. Mr. Smith preached in the houses of those who were willing to receive him. The number of hearers gradually increased; and though some "contradicted and blasphemed, many believed and turned to the Lord."

As an evidence that the power of Divine grace had reached the hearts of many individuals, and that they were attached to the ministry of Mr. Smith, they entered into voluntary subscriptions, and, without soliciting assistance from any other quarter,

erected a small meeting house, which they called Wainsgate, from the farm on which it was built, in a high situation, without any considerable village near it. The proprietor of the farm, being a warm friend to the cause, gave the ground for the place of worship and for a burying place adjoining. A house was afterwards erected on a very small scale for the minister, whose family consisted only of himself and his wife. As those concerned in the erection were principally poor persons, every part of the work was done in the most economical manner; in one respect so much so as to render the place uncomfortable, especially in the winter season. When the walls were reared and the roof about to be put on, thinking that they had not made it sufficiently high, instead of raising the wall a few courses, they lowered the inside of the building about half-a-yard, which caused it to be damp. The roof was supported by a stone arch, near which was the pulpit. Having no gallery at that time, the place could not accommodate more than one hundred persons.

Under the ministry of Mr. Smith, a Christian church was gathered and constituted in the year 1750. Inconsiderable as it may appear, it was the mother church to many others in the neighbouring towns and villages. The Almighty was pleased to honour the small society at Wainsgate, by bestowing on some of its members excellent gifts for the ministry. Two of them were particularly distinguished, who were raised up under Mr. Smith's ministrations; namely Mr. James Hartley, and Mr. William Crabtree, of Bradford, who laboured long with great acceptance and success.

The church at Wainsgate was rapidly increased after the death of Mr. Smith, under the ministry of the revered and excellent Dr. Fawcett;* a man of whom it is difficult to speak

* Dr. Fawcett was one of the best and most useful men who have ever lived in the parish of Halifax. He was born Jan. 6, (O. S.) 1739-40, at Lidgit Green, near Bradford, and at an early age he exemplified the amiable qualities and abilities, which afterwards rendered him so eminent. At the age of thirteen, he was put an apprentice to a person at Bradford, and in this capacity he remained six years. The preaching of Mr. Whitfield was made useful to him when he was sixteen years of age, and in his nineteenth year he was united to the Baptist Church, at Bradford. In May 1764, he became the pastor of the church at Wainsgate, whose rise we have mentioned above. To give the history of his life, is, of course, impossible in this place; we refer our readers to the admirable volume published by his son, in 1818. There our readers will find more to interest, and

in words of too high eulogium. During the life of this admirable

more to instruct, than in almost any other work of similar import and dimensions. From this work we extract the following delightful character. As a minister of the Gospel, notwithstanding his eminent talents, he was singularly modest; always speaking of himself with self-abasement. I have seldom heard him say he had preached, but only that he had attempted to do it. His mind, on all occasions, and through all the changing scenes of life, appeared to be deeply impressed under a sense of the importance and responsibility of the ministerial office. Though he had been so long in the habit of public speaking, to the very last he evidenced the same diffidence of his abilities as at the commencement of his labours. Instead of fancying that he had acquired an habitual readiness and aptitude for the work to which he was called, his standing motto was, "Who is sufficient for these things?" In some this might appear like affectation, but in him it was the genuine feeling of the soul. However painful it may be to the individual, it is much to be preferred to those forward, self-important airs which sometimes disgrace the pulpit, and which are strong indications of an empty mind.

His sentiments on Divine truth were derived, not from human interpretation, but from the oracles of God. He preached the doctrines of the Gospel in a practical manner, showing their genuine tendency to promote holiness in heart and life, at the same time exhibiting their influence by the purity and integrity of his own spirit and conversation. While, on the one hand, he steadily maintained and proved from Scripture that salvation is by grace; on the other he strenuously enforced the practice of piety and the duties of religion, as the only proper evidence of an interest in the blessings of redemption. In treating doctrinal subjects he was careful to avoid those rash expressions, which, however pleasing to some, are dangerous to the licentious and the unwary. The remark which an excellent writer has made in this respect, was the rule of his conduct—"It is not enough that what we preach or write should be true in some possible sense which the words will bear; it is highly needful to guard against expressions which easily admit of being perverted; and that we should bring in scriptural doctrines in their proper place and connexion, and use them for a scriptural end."

When pleading the cause of God, he made no formal attack upon those who differed from him in their opinions, knowing that Divine truth will work its own way. He formed his conduct as a man and as a minister on that Divine maxim; "Follow peace with all men." It was not his practice to dwell on subtle speculations and perverse disputations, which engender envy and strife, much less did he introduce trifling subjects which are at best calculated only to please the fancy; those who heard him statedly must have seen that his aim was to reach the heart, to touch the consciences of sinners, to bring them to Christ, and to edify the church. According to the poet's description, he was

"Simple, grave, sincere, in doctrine uncorrupt,
In language plain, and plain in manner,
Decent, solemn, chaste, and natural in gesture,
Much impressed himself, as conscious
Of his awful charge,
And anxious mainly that the charge he fed
Might feel it too."

minister, it was determined to erect a new meeting house in a very populous and auspicious neighbourhood. A plot of ground in the village of Hebdenbridge, as being central, was purchased, but soon after exchanged for another near it, in a still more convenient situation, on which a plain, commodious building, capable of containing from five to six hundred persons, was erected in the year 1777. The plan of it was so much approved, that it has been, with some slight variations, the model followed in the numerous meeting houses since built throughout the neighbourhood. It was undertaken by a few individuals of property, who advanced the money, which, being in due time refunded, the place was vested in the hands of the trustees.

The expense of the meeting house, with the ground, was about five hundred pounds, which was partly liquidated by subscriptions in the church and congregation, and partly by generous benefactions from other quarters.

The chapel at Wainsgate was not, however, forsaken; and in 1815, it was taken down, and a new and more commodious place was erected in the same situation.

The other Baptist Chapels in the parish of Halifax, are at Halifax; where the old meeting house erected in the middle of the last century, has recently been pulled down, and a new one has been built, both commodious and extensive.

At Steep Lane, near Sowerby, is another Baptist Church, with a very good congregation.

## THE GENERAL BAPTISTS.

The General Baptists, in the parish of Halifax, constitute not a very numerous body. This cause originated with the Rev. Dan Taylor, of whom it is requisite that a short account should be given. This excellent man was born in the neighbourhood of Halifax, in the year 1738. His first impressions of a religious nature were among the Methodists; but leaving that society on account of some difference with respect to the ordinances of the Gospel, and points of doctrine, he accepted an invitation given him by a number of persons resident in Wadsworth, who had also withdrawn from the Methodist connexion for similar reasons.

At Blackley, near Elland, is also a Baptist Chapel, capable of containing a numerous congregation.

Mr. Taylor was possessed of an intrepid courage and persevering diligence, undaunted by difficulties. He was not discouraged by the wildness of the country, the roughness of the inhabitants, nor the little prospect of adequate means of support. He had been inured to hardship from his earliest years; and like the blessed apostle, whose spirit he eminently imbibed, "he conferred not with flesh and blood." During the summer months, he preached at the Nook, a farm house about a mile from Wainsgate, under a tree, having then no better accommodation. On the approach of winter, he and his friends took a small house in Wadsworth Lanes. The church and congregation increasing, a commodious place of worship was afterwards erected at Birchcliffe, near Hebdenbridge. The society here was, many years ago, deprived of Mr. Taylor's personal services by his removal, first to Halifax, and afterwards to London, where he ended his days; but it has continued, under successive ministers, to flourish and increase. A number of the members, for their own convenience, and with a view to the extension of the cause, built a new meeting house at Slack, near Heptonstall, some time since; where, under the pastoral care of the Rev. John Taylor, nephew to the first minister at Birchcliffe, they had many accessions to their number, and have collected a large congregation.

The General Baptist places in this parish, are at Heptonstall, Slack, at Birch Cliff, and at Halifax. The numbers of this body have been recently on the increase.

## THE WESLEYAN METHODISTS.

The Wesleyan Methodists constitute the most numerous, if not the most influential religious body in the parish of Halifax. The origin of this denomination here, as well as in other parts of the kingdom, is to be ascribed to the labours of Mr. Wesley. And our Methodist readers will consequently be gratified by having presented to their view, those passages in the Journals of their founder which refer to this interesting part of the country.

On June 2, 1742, Mr. Wesley says, "I was invited to Mrs. Holmes's, near Halifax, where I preached at noon, on, 'Ask and ye shall receive.' Thence I rode to Dr. L——'s, the Vicar of Halifax, a candid inquirer after truth. I called again upon Mrs.

Holmes, in my return; when her sister a little surprised me by asking, 'Ought not a minister of Christ to do three things: first, to preach the law, in order to convince of sin;—then to offer free pardon through faith in his blood to all convinced sinners;—and in the third place, to preach his law again, as a rule to those that believe? I think, if any one does otherwise, he is no true minister of Christ: he divides what God has joined, and cannot be said to preach the whole Gospel.' I preached at eight, near Dewsbury-Moor; and at eight the next morning, Thursday, 3d, at Mirfield, where I found Mr. Ingham had been an hour before. Great part of the day I spent in speaking with those who have felt the powers of the world to come; by whose concurrent testimony I find, that Mr. I——'s method to this day is, 1. To endeavour to persuade them that they are in a delusion, and have indeed no faith at all: if this cannot be done, then, 2. To make them keep it to themselves; and, 3. To prevent their going to the church or sacrament, at least to guard them from having any reverence, or expecting to find any blessing in those ordinances of God. In the evening, I preached at Adwalton, a mile from Birstal, in a broad part of the highway, the people being too numerous to be contained in any house in the town. After preaching, and the next day, I spoke with more, who had or sought for redemption through Christ; all of whom I perceived had been advised also to put their light under a bushel; or to forsake the ordinances of God, in order to find Christ."

Five years appear to have elapsed before Mr. Wesley came to Halifax again. For with reference to May 1, 1747, he says, "I read prayers and preached in Haworth Church, to a numerous congregation. In the evening, I preached near Skircoat-Green, and baptized Eliz. K., late a Quaker. Saturday, 2nd, I preached at Halifax, to a civil, senseless congregation; at noon, in Gildersome, and in the evening, at Armley. Sunday, 3rd, at one, I preached to a vast congregation as Hunslet; and about five, to a still larger at Birstal; I preached on, 'All things are ready: Come to the marriage.' And some, I trust, were compelled to come in."

The next entry in Mr. Wesley's Journals is particularly interesting. On Monday, August 22nd, 1748, Mr. Wesley states to us; "After preaching at Heaton, I rode to Skircoat-Green.

Our brethren here were much divided in their judgment. Many thought I ought to preach at Halifax-Cross. Others judged it to be impracticable; the very mention of it as a possible thing, having set all the town in an uproar. However, to the Cross I went. There was an immense number of people, roaring like the waves of the sea. But the far greater part of them were still as soon as I began to speak. They seemed more and more attentive and composed, till a gentleman got some of the rabble together, and began to throw money among them, which occasioned much hurry and confusion. Finding my voice could not be heard, I made signs to the people, that I would remove to another place. I believe nine in ten followed me to a meadow, about half a mile from the town; where we spent so solemn an hour as I have seldom known, rejoicing and praising God. Tuesday, 23rd, the congregation was larger at five in the morning than it was in the evening, when I preached here before." On the 26th of the same month, he says, "At twelve we came to Heptonstall-Bank. The house stands on the side of a steep mountain, and commands all the vale below. The place in which I preached was an oval spot of ground, surrounded with spreading trees, scooped out, as it were, in the side of a hill, which rose round like a theatre. The congregation was equal to that at Leeds; but such serious and earnest attention! It lifted up my hands, so that I preached as I scarce never did in my life. About four, I preached again, to nearly the same congregation, and God again caused the power of his love to be known. Thence we rode to Midgley. Many flocked from all parts, to whom I preached till near an hour after sunset. The calmness of the evening agreed well with the seriousness of the people; every one of whom seemed to drink in the word of God as a thirsty land the refreshing showers. Saturday, 27th, I preached once more, at seven, to the earnest people at the Bank, and then rode to Todmorden-Edge. Here several prisoners were set at liberty, as was Mr. Mackford the day before."

The following entries are deeply interesting.

On April 5th, 1752, Mr. Wesley says, "Between four and five I preached in our new house, at Leeds; but it was so full, consequently so hot, and my voice was so damped by the breath of the people, that I suppose many could not hear. Wednesday, 8th, we rode to Heptonstall, a little town on the round top of a very

high mountain, with a deep descent on every side. I preached in a vacant place, on the brow of the hill. A captain who came from the minister's house, laboured much to divert the attention of the people, but none regarded him at all. When we went away, he followed us down the hill. One took him by the hand, and spoke a few words; on which he shook like a leaf, and said, 'He hoped this would be a happy day for him; and that he should think more than he had done in time past.'"

On June 8th, in the same year, he makes the following minute. "We rode to Rough-Lee, and found a large, serious, and quiet congregation. There have been no tumults since Mr. White was removed. He was for some years a Popish priest, then he called himself a Protestant, and had the living of Colne. It was his manner, first to hire, and then head the mob, when he and they were tolerably drunk. But he drank himself, first into gaol, and then into his grave. In the evening, I preached at Heptonstall. An attorney, who happened to be in the town, endeavoured to interrupt, retailing some low, thread-bare stories, with a very audible voice. But some of the people cut him short in the midst, by carrying him quietly away. Tuesday, 9th, I preached at six to abundance of people near Ewood, and with an uncommon blessing. Hence we rode to Todmorden: the minister was slowly recovering from a violent fit of a palsy, with which he was struck immediately after he had been preaching a virulent sermon against the Methodists."

The following extract will shew that the parish of Halifax has once been agitated with earthquake. It occurs under the date of May 18th, 1759. "I rode in the afternoon, from Halifax, over the huge, but extremely pleasant and fruitful mountains, to Heptonstall. A large congregation was waiting for us, not only on the ground, but on the side and tops of the neighbouring houses; but no scoffer or trifler was seen among them. It rained in the adjoining valley, all or most of the time that I was preaching; but it was fair with us on the top of the mountain. What an emblem of God's taking up his people into a place of safety, while the storm falls on all below! Here I was informed of the earthquake the day before. On Tuesday, May the 17th, many persons, in several parts, within five or six miles, heard a strange noise under the ground, which some compared to thunder, others to the rumbling of carts: quickly after, they

felt the earth rock under them and wave to and fro: many, who were within doors, heard their pewter and glass clatter; many, in the fields, felt the ground shake under their feet; and all agreed as to the time, though they knew nothing of each other's account. Thursday, 19th, I preached at Ewood, about seven, not intending to preach again till the evening; but Mr. Grimshaw begged I would give them one sermon at Gawksham; after which we climbed up the enormous mountain, I think equal to any I saw in Germany, on the brow of which we were saluted by a severe shower, which a high wind drove full in our faces, almost till we came to Haslenden. Here I learned, that the earthquake observed near Heptonstall, had been sensibly felt by very many persons from Bingley, three miles eastward of Keighley, to the neighbourhood of Preston. It was every where preceded by a hoarse rumbling, about three o'clock; so that in a few minutes it had run from east to west, between fifty and sixty miles."

Thursday, 31st July, 1766, says Mr. Wesley, "I preached at Bacup, and then rode to Heptonstall. The tall mountain on which it stands, is quite steep and abrupt, only where the roads are made, and the deep valleys that surround it, as well as the sides of the mountains beyond, are well clothed with grass, corn, and trees. I preached with great enlargement of heart, on, 'Now is the day of salvation.' The renegade Methodists, first turning Calvinists, then Anabaptists, made much confusion here for a season: but as they now have taken themselves away, the poor people are at peace again. Friday, Aug. 2nd, I rode to Ewood. The last time I was here, young Mr. Grimshaw received us in the same hearty manner as his father used to do; but he too is gone into eternity. So in a few years the family is extinct! I preached at one in a meadow, near the house, to a numerous congregation, and we sang with one heart,

'Let sickness blast, and death devour,
If heaven will recompense our pains:
Perish the grass, and fade the flower,
Since firm the word of God remains.'

In the evening, I preached at Halifax. When I began, the sun was intensely hot, but quickly the clouds covered him. Sunday, 3rd, When the prayers at Haworth were ended, I preached from a little scaffold on the south side of the church, on those words

in the Gospel, 'O that thou hadst known the things that belong unto thy peace!' The communicants alone (a sight which has not been seen since Mr. Grimshaw's death) filled the church. In the afternoon, the congregation was supposed to be the largest which had ever been there: but strength was given me in proportion, so that I believe all could hear."

The account which is next given of a singular affair at Halifax, will excite attention and curiosity. It occurs under the date July 4th, 1760. "I rode to Halifax. Here I had an opportunity of inquiring thoroughly into a very extraordinary case. On January 26th, 1760, a young woman of two and twenty felt, in the evening, an uncommon coldness at her feet. Presently afterwards, she was seized with convulsions. The disorder from that time attended her, more or less, every day, in spite of all the medicines which were administered by the most skilful physicians. One of her fits began a little before we went in. At first, she fell back in her chair, seemingly senseless, and wrought, like one strangled, in her breast and throat. In two or three minutes she sprang up, turned round many times, then dropped down, and began beating her head against the stone floor. Quickly she started up, leaped right upwards many times, then ran to and fro, with a hundred odd gesticulations. She beat herself on the head, tore her hair, and attempted to run into the fire. Being put into a chair, she spoke a good deal, but not articulately. She was convulsed again from head to foot, and afterwards said, wildly, 'Where am I? Who are these? I want my father. I will go to my father.' In about an hour she came to her senses. I should have imagined, the physicians would have supposed all this to be counterfeit; but it seems one and all thought that could not be, as she could have no motive to feign, since she gained nothing thereby, living upon the fruit of her own and her father's labour. And many of the circumstances could not be accounted for upon that supposition. Such were her tears, her foaming at the mouth, her tearing her hair, striking herself, and beating her head against the stones; her strong convulsions, and, what none can well conceive unless he saw it, the change of her countenance, which was horrid and dreadful, yea, diabolical, as long as the fits were upon her, but was remarkably pretty and agreeable as soon as she came to herself. When old Dr. A——r was asked what her disorder was,

he answered, 'It is what formerly they would have called being bewitched.' And why should they not call it so now? Because the infidels have hooted witchcraft out of the world; and the complaisant Christians, in large numbers, have joined with them in the cry. I do not so much wonder at this, that many of these should herein talk like infidels; but I have sometimes been inclined to wonder at the pert, saucy, indecent manner, wherein some of those trample upon men far wiser than themselves; at their speaking so dogmatically against what not only the whole world, heathen as well as Christian, believed in all past ages, but thousands, learned as well as unlearned, firmly believe at this day. I instance in Dr. Smollett and Mr. Guthrie, whose manner of speaking concerning witchcraft must be extremely offensive to every sensible man who cannot give up his Bible."

The following particulars are interesting, occurring under the date of April 17th, 1774. "I rode to Halifax. Such a country church I never saw before. I suppose, except York Minster, there is none in the county so large. Yet it would not near contain the congregation. I was afraid it would be impossible for all to hear, but God gave me a voice for the occasion: so that I believe all heard, and many felt the application of those words, (part of the first lesson,) 'Let me die the death of the righteous, and let my last end be like his.' While I was at dinner at Dr. Leigh's, one came from Huddersfield to tell me, 'The vicar was willing I should preach in the church.' Dr. Leigh lending me his servant and his horse, I set out immediately, and riding fast, came into the church while the vicar was reading the Psalms. It was well the people had no notice of my preaching till I came into the town. They quickly filled the church. I did not spare them, but fully delivered my own soul. Monday, 18th, The minister of Heptonstall sent me word that I was welcome to preach in his church. It was with difficulty we got up the steep mountain; and when we were upon it, the wind was ready to bear us away. The church was filled, not with curious, but serious hearers. No others would face so furious a storm. At the Ewood in the evening, we had the usual blessing. Tuesday, 19th, Mrs. Holmes, who had been some years confined to her bed, sent and desired I would preach at her house. As I stood in the passage, she could hear, and all that stood in the adjoining rooms. I preached on Rev. xiv. ver. 1—5. It was a refreshing season to her and to many."

The following notices shall close our extracts relative to the proceedings of Mr. Wesley, in this district. "July 24th, 1778, I preached at Bury and Rochdale, and the next evening at Halifax. Sunday, 26th, The house was tolerably well filled at eight. Understanding there was great need of it, I preached on 'Render unto Cæsar the things that are Cæsar's; and unto God, the things that are God's.' I spoke with all plainness, and yet did not hear that any one was offended. At one, I preached on those words in the Gospel for the day: 'Reckon ye yourselves to be dead unto sin, but alive unto God, through Jesus Christ our Lord.' Such a time I have not known for some years. The house was extremely crowded; but I believe there was not only no inattentive, but no unaffected hearer.

"April 14th, 1779. After a delightful ride through the mountains, I preached first at Todmorden, and then at Heptonstall Church. I afterwards lodged at the Ewood, which I still love, for good Mr. Grimshaw's sake. Thursday, 15th, I went to Halifax, where a little thing had lately occasioned great disturbance. An angel, blowing a trumpet, was placed on the sounding board, over the pulpit. Many were vehemently against this; others as vehemently for it. But a total end was soon put to the contest, for the angel vanished away. The congregations, morning and evening, were very large; and the work of God seems to increase, in depth as well as extent.

"April 22nd, 1782, I preached about eleven in Todmorden Church, thoroughly filled with attentive hearers; in the afternoon, in Heptonstall Church, and at the Ewood in the evening. Wednesday, 24th. The flood, caused by the violent rains, shut me up at Longwood-house; but on Thursday, the rain turned to snow; so on Friday, I got to Halifax, where Mr. Floyde lay in high fever, almost dead for want of sleep. This was prevented by the violent pain in one of his feet, which was much swelled, and so sore, it could not be touched. We joined in prayer, that God would fulfil his word, and 'give his beloved sleep.' Presently, the swelling, the soreness, the pain, were gone; and he had a good night's rest.

"April 21st, 1786, I preached at Yeadon, where the work of God is rapidly going forward. Such a company of loving children I have no where seen, but at Oldham, near Manchester.

Sunday, 23rd, I preached in Haworth Church in the morning, and Bingley Church in the afternoon. But as there were many hundreds that could not get in, Mr. Atmore preached abroad at the same time. In the evening, I preached to a huge multitude at Bradford. Surely the people of this town are highly favoured, having both a vicar and a curate that preach the truth. Monday, 24th, I preached at Halifax. Tuesday, 25th, At ten, in Heptonstall Church, (the ugliest I know,) and in the afternoon, at Todmorden Church. How changed are both the place and the people, since I saw them first! 'Lo! the smiling fields are glad! And the human savages are tame!' Thursday, 27th, I preached at Greetland, at ten, and at Huddersfield in the evening.

"April 27th, 1788, I preached at Haworth Church in the morning, crowded sufficiently; as was Bingley Church in the afternoon; but as very many could not get in, Mr. Wrigley preached to them in the street, so that they did not come in vain. In the evening we went on to Halifax. Monday, 28th, The house, in the evening, was thoroughly filled with hearers that devoured the word. Tuesday, 29th, I was desired to preach in the church at Sowerby, four miles from Halifax. It stands on the brow of a high and steep mountain. Rich and poor flocked together to it, whom I exhorted to 'Acquaint themselves with God, and be at peace." I found much liberty of spirit among them, and still more at Halifax, in the evening, when it seemed as if the windows of heaven were opened; so also at five in the morning, when I took a solemn leave of this affectionate people."

Since the time of Mr. Wesley, the cause of Wesleyan Methodism has been rapidly progressing at Halifax; and the body is more numerous than any other religious denomination, and inferior only to the Establishment in the extent and power of its influence. The exertions of its members have been so laudable, as to entitle them both to the approbation and gratitude of the country, and the good which they have been the means of effecting will never be known until the transactions of time are revealed in the judgment day.

The parish of Halifax is included in three circuits—the Halifax Circuit, the Sowerby-Bridge Circuit, and the Todmorden Circuit. At Halifax, are stationed three travelling preachers

and one supernumerary—at Sowerby-Bridge, are stationed two travelling preachers—and at Todmorden, are stationed three travelling preachers.

To enumerate all the Methodist Chapels in the parish, would be to refer to every village, and almost every hamlet, in the whole district. The principal are—two spacious and commodious chapels at Halifax—another extensive and excellent chapel at Sowerby-Bridge, commonly called Bolton-Brow Chapel—and the chapels at Brighouse, Southowram, Elland, Stainland, Greetland, Ripponden, Sowerby, Mytholme, Hebden-Bridge, Heptonstall, Midgley, Luddenden, Ovenden, Mixenden, Stansfield, Soyland, King's Cross, Northowram, and many others. To the labours of Methodist local preachers and other functionaries, is to be ascribed a mighty and most happy moral revolution in the feelings and habits of a large body of the population in this extensive parish. There are preaching places wherever a congregation can be collected.

## THE NEW CONNEXION METHODISTS.

The New Connexion Methodists in Halifax, constitute, although not a numerous, yet a very flourishing body. They commenced their operations in Halifax, soon after the separation of Mr. Kilham from the original Wesleyan body, and though they languished for some time in comparative feebleness, they have recently displayed unprecedented activity and energy; they have now preaching houses at the following places:—Halifax, Brighouse, Bradshaw, Ambler Thorne, King Cross, Northowram, Elland, Soyland, Midgley, Ovenden, Bradshaw Lane, Southowram Bank.

## THE UNITARIANS.

This body has only two places of worship in the parish of Halifax; viz. at Halifax, and at Elland.

## CHAPTER VII. LITERARY HISTORY.

The Endowed Free Grammar School Institutions in the parish of Halifax are not numerous, but they are very respectable. The following is the account given of them by Mr. Carlisle.

Mr. Carlisle says—The Free Grammar School at Skircoat, in the parish of Halifax, was founded by charter, granted by Queen Elizabeth, on the 15th of February, 1585, at the humble suit of the inhabitants of the parish and vicarage of Halifax, "for the continual bringing up, teaching, and learning of children and youth of the said parish and vicarage of Halifax, and also of other villages and hamlets near adjoining unto the same, and of other our faithful and liege people whosoever they be, to be taught, instructed, and learned there." This document included the following enactments. It ordained that it should be called "The Free Grammar School of Queen Elizabeth, for the bringing up, teaching, and instructing of children and youth in grammar, and other good learning, to continue for ever"—to have one master or teacher, and one usher or under-teacher.

And that the lands and possessions might be the better preserved, her Majesty granted that there should be "twelve of the discreetest and honestest men, dwelling within the same parish and vicarage for the time being," to be called "The Governors of the Possessions, Revenues, and Goods of the Free Grammar School; and to be one body corporate and politic, with continued succession."

That whensoever it shall happen any one or more of the governors to die, or otherwise to dwell out of the parish or vicarage, that then it shall be lawful for the survivors then dwelling within the parish and vicarage to choose and nominate any other meet person or persons, of the parish or vicarage of Halifax, being above the age of twenty-four years, into the place or places of him or them so dead, departed, or removed. The

election to be made within one month next following the vacation, and to be ended the same day on which it is begun: but if the election be not so made, then one to be chosen, whom the Archbishop of York, for the time being, "*Sede Archiepiscopali plena,*" *or* "*Sede eadem vacante,*" the Dean of the Cathedral Church of York, with consent of two of the Governors, shall name, so that he who is appointed, dwell within the parish and vicarage of Halifax.

The governors to have a common seal, and to plead and be impleaded.

And her Majesty further granted, that whensoever it shall happen the place of schoolmaster to be void, the governors, or the major part of them, shall have for ever full power and authority, from time to time, to choose, and appoint, "and under their common seal to present a meet man, learned and cunning, which hath been student in one of the Universities of this realm of England, the space of five years at the least, and hath well profited in learning, unto the Archbishop of York, *Sede Archiepiscopali plena,* or, *eadem Sena vacante,* to the Dean of the Cathedral Church of York, and he so presented, and whom the foresaid Archbishop, or Dean, *Sede vacante,* so shall judge to be fit, shall be the Master of the said school, so long as he behaveth himself well in that office.

The said election to be made always within six weeks after the office of the schoolmastership shall happen to be void; but if it should occur that the election of the master be not so made, then it shall be lawful for the Archbishop, *Sede Archiepiscopali plena,* and *eadem Sede vacante,* to the Dean, "to nominate and admit what meet person soever to be master of the said school, so that he whom they appoint hath been student at the least five years in one of the said Universities, and hath profited well in learning, and be of honest condition;" this course to be pursued so often as the school shall be void of a master.

The governors, or the major part of them, are empowered to appoint and admit the Usher, provided they take to them the master "to judge of the sufficiency in learning and aptness in the function of the said usher," and so that the election be made within one month after the place of the usher shall happen at any time to be void.

The governors are further empowered to make good and

wholesome decrees and ordinances, in writing, for the government of the master and usher, and of the scholars, and possessions of the school, the same to be allowed under the seal of the Archbishop of York.

And for the faithful keeping of these statutes it is directed, that every person who shall be nominated to the office of a governor, or to the office of the schoolmaster or usher, before he be admitted to his office, shall take a corporal oath to do and execute his office well and faithfully, before the other governors of the school.

Her Majesty further granted her special license to the governors to receive any other lands or possessions whatsoever, provided that they do not exceed the clear yearly value of £40.

This charter is said to have been procured by Henry Farrer, Esq., of Ewood, at his own expense, and who was one of the first governors of the school.

On the 14th of August, 1598, the Right Hon. Gilbert Earl of Shrewsbury, Edward Savile, Esq., and Sir George Savile, Knt., gave by deed the present school-house, and six acres of land contiguous thereto, situate in Skircoat.

In 1634, the sum of £196 6s. 8d. was collected, in order to purchase lands for the use of this school; and besides other legacies and gifts, the following perpetual benefactions have at different times been given to it, viz.

Brian Thornhill, Esq., of Fixby, gave by will, 20s. yearly.

Robert Wade, of Fieldhouse, gave £5 yearly out of the Fieldhouse, in Sowerby, but the title being disputable, it was agreed, by the parties concerned, that £3 10s. should be paid yearly.

Gilbert Saltonstall, of Rookes, in Hipperholme, gave 20s. yearly out of Rookes, in fee, to be confirmed by his son Samuel, of Huntswick.

Edward Maud, vicar of Wakefield, gave 10s. yearly out of a tenement.

In a paper in the possession of the trustees for Crowther and Hopkinson's Charity mention is made of £8 yearly to this school, out of a farm in Northowram, called Northfield-Gate; £2 2s. from a house and lands at Swellwell-end, in Ovenden; 40s. from Mr. Allenson's heirs, in Lightcliffe; also a farm, called Balsham.

An old church book at Halifax, contains the following entries—

"We find, by the information of Thomas Wilkinson, that one house, and one lathe or barn, at a place in Halifax called Back-Lane-End, is given to the Free School of Halifax; and we find, that the same is assured to the governors, to the use of the said Free School for ever.

*Item*, we hear by William Whitacre, that Robert Cunliffe reporteth, that the governors of the Free School demanded 8s. per year, which were given out of his lands in Blackledge, to the use of the Free School, and asserted that he bought the rent out for £8 of the governors.

*Item*, we find, that there is given out of the house of Robert Hargreaves, in Bury Lane, in Halifax, 4s. per annum for ever, for the use of the Free School of Halifax."

The foundation charter having been broken into, through the neglect of the governors, who had not filled up the vacancies in their number as directed, the inhabitants of the parish and vicarage of Halifax petitioned King George the First for a renewal of the said charter,—who, on the first of July, 1726, referred their petition to his Attorney and Solicitor General, who found—

That, pursuant to the letters patent of Queen Elizabeth, a school-house had been erected, a master and usher chosen, lands purchased and acquired within the yearly value in the said letters patent limited, and that the school had flourished for a great many years next after its foundation, to the great benefit of the inhabitants of the said parish and vicarage, till through the neglect of the last set of governors, the places and offices of the said school became vacant by death or removal, and the same had not been filled up as directed by the said letters patent, so that there was at that time but one governor living, and the school, through default of due order and government, was fallen into great decay, and disrepute, to the great prejudice of the inhabitants of the said parish and vicarage.

That the petitioners were advised the said corporation, through such neglect of filling the vacant offices of governors, was dissolved.

And that the said parish was very large and much more populous than at the time of founding the said school.

The agent for the petitioners also laid before the government

functionaries an affidavit of Henry Greame, whereby it was sworn, that the deponent, with three other persons therein named, were, by his Grace Dr. John Sharpe, late Archbishop of York, elected governors, to make up the then number of governors twelve; that for several years past, all the said governors had been dead except the deponent, and that there had been no election of governors since that of the late archbishop.

They also certified, that as to the allegations in the petition, that the corporation was dissolved through the neglect of filling up the vacant offices of governors, the point was of great consequence to the corporation with regard to their revenues, which might be in danger of being lost, if the body corporate was extinct.

Whether it was extinct or not, depended on the construction of the clause in the charter, whereby power was given to the Archbishop of York to fill up the vacant offices of governors, in default of the governors making elections within the time therein prescribed; if that power was not vested in the Archbishop singly, but was to be exercised by him with the consent of two of the governors, as only one governor then remained, that power could not be exercised; and as no corporate act could be done by one governor alone, the corporation was dissolved;—but if the power of nomination was vested in the Archbishop alone, and the words, "with the consent of two of the governors," be taken to relate to the Dean only, then the Archbishop might fill up the then vacancies, and the corporation be continued.

The words of the charter they represented to be doubtful, and capable of being understood either way, but the construction most favourable to the corporation, and tending most to preserve their being and revenues, was to understand the words abovementioned as relating to the Dean only, and consequently that the power given to the Archbishop was vested in him alone, unrestrained by those words.

Under these circumstances they were of opinion, that if the Archbishop of York filled up the vacancies with persons qualified as the charter directed, and his Majesty would be pleased to grant a new charter of confirmation to the body so filled up, it would be the most probable method of preserving and continuing the corporation, and avoiding all questions touching their dissolution, and the loss of their revenues. Signed, P. Yorke, C. Talbot, 2nd June, 1727.

In consequence of this opinion, Lancelot Blackburn, then Archbishop of York, by a proper instrument, under his hand and seal, dated 23rd of October, 1727, nominated and appointed Richard Sterne, Esq., of Woodhouse; Thomas Burton, clerk, vicar of Halifax; and nine others, governors of the school and its possessions.

And, on the 30th of July, 1730, his Majesty George the Second also granted a charter of confirmation.

By the statutes which are said to have been drawn up by the Rev. Dr. Hayter, successively Bishop of Norwich and of London, it is ordained:—

"That no one shall be chosen schoolmaster of this school, who is not well affected to the present settlement in Church and State,—has not been student in one of the Universities of Oxford or Cambridge for five years at least, and during his stay there conducted himself with discretion and sobriety, diligently pursued his studies, and is well skilled especially in grammar, and the Latin and Greek tongues.

The master, on his election, is to be presented to the Archbishop of York, to be licensed to teach the school by his Grace.

And shall take an oath before the president, governor and governors, that he will instruct the youth of this school in religion, learning, and good manners, and will be faithful and careful for the good of the school in all things belonging to his office and charge, according to the trust reposed in him.

And for the improvement of his scholars in learning, he shall in the most familiar manner teach them grammar, and the Latin and Greek tongues, by reading to them all or some of the classic writers, which follow,—as in Latin, Phædrus' Fables, Cornelius Nepos, Cæsar's Commentaries, Terence, Livy, Tully, Ovid, Virgil, and Horace,—and in Greek, the Greek Testament, Xenophon, Isocrates, Demosthenes, Hesiod, Homer, and Sophocles; and he is strictly charged, to make his scholars, according to their age and capacity, perfect grammarians, and not to carry them on too hastily from prose to verse, or from Latin to Greek, and especially to be constant and strict in the examination of their exercises.

These duties by the master thus performed, yet lies there upon him at least the duty of informing his youth in good nature and good manners, which are of themselves an ornament to good

learning; we adjudge it, therefore, a part of the master's and usher's duty, respectively, to instruct their scholars to reverence their betters in all places, to be courteous in speech to all men, in their apparel always cleanly, and in their whole carriage joining decency with modesty, and good manners with good learning.

No one shall be admitted as a scholar, upon any pretext whatever, unless he be able to read English tolerably well, and be promoted to the accidence:—and for the admission and teaching of every scholar of the town and parish of Halifax, of what condition soever, nothing shall be demanded.

And for the admission of all *Foreigners* 10s. only shall be demanded by the master, and for their teaching no more than 10s. per quarter; and the quarterly payments for their teaching shall entirely belong to him under whose care they are, whether master or usher."

The original endowment which is in land, is situate in the parish of Halifax—the annual amount is uncertain.

Mr. Staincliffe, who received his education at this seminary, left £100 to repair the school.

The school is open indefinitely to the children of the parish of Halifax, free of expense, for learning the classics only:—there are generally from 40 to 50 extra-parochial scholars.

Both the Eaton and Westminster Grammars are used.

Brian Crowther, of Halifax, by his will dated the 9th of September, 1606, bequeathed to the governors, to the use of the Free Grammar School, an annuity of £20, issuing out of lands and tenements, within the Manor of Armyn, to be paid half yearly, for ever, by even portions.

Thomas Milner, Clerk, Vicar of Bexhill, in Sussex, formerly fellow of St. Mary Magdalen College, in Cambridge, by Will and Codicil, bearing date in 1722, gave to the said College, a Reversionary Grant of £1000, for the maintenance of three Bachelor Scholars, till Masters of Arts or Fellows, to be chosen from the schools of Heversham, Halifax, and Leeds.

And, in the year 1736, Mrs. Mary Milner, his sister, added £200 to his benefaction, to be applied by the college to the same uses.

A scholarship is now about £20 a year.

The present Head Master is the Rev. Robert Wilkinson,

B. D., who takes boarders at twenty-five and forty guineas per annum each, according to their age.

He has the appointment of his assistants, who do not take boarders.

Among the eminent men who have been educated at this school, may be enumerated,—

John Milner, B. D., the learned divine. Dr. Gower, Lady Margaret's Professor at Cambridge, gave the following character of Mr. Milner to Mr. Thoresby,—"Great learning and piety made him really a great man; he was eminent in both, and nothing but his humility and modesty kept him from being more noted for being so. I had the happiness of much of his conversation, but still desired more. He was a blessing to the whole society, by the example he gave in every thing good. He died in St. John's College, Cambridge, on the 16th Feb., 1702, in his 75th year, beloved and much lamented here, and his memory is honorable and precious among us, and will long continue so."

Dr. Cyril Jackson, the late venerable Dean of Christ Church.

William Jackson, D. D. his brother, late Lord Bishop of Oxford.

The Rev. Edward Ellis, M. A., lately the Second Master of Westminster School.

The Rev. Mr. Sharpe, the present Vicar of Wakefield.

The Free Grammar School in Heptonstall, was founded by Charles Greenwood, clerk, rector of Thornhill; who, by his will, dated the 14th July, 1642, bequeathed a messuage and tenement, with the appurtenances, situate near the church-yard, which he had made into a school-house, "and the two messuages, tenements, and farms, and all the lands, closes, and grounds therewith, now or commonly demised, used, or occupied, with the appurtenances, in Colden," then of the annual value of £20 10s. for the maintenance of a sufficient schoolmaster, who hath well profited in learning, for teaching of children and inhabitants of the town and parish of Heptonstall, for ever. The present rental is £70 per annum.

The benevolent testator also left rents for the founding of

Two Fellowships, and Two Scholarships in University College, Oxford, of which he had been Fellow; but they were unfortunately lost by the mismanagement of his executors.

The Free Grammar School in Hipperholme was founded by Matthew Broadley, Esq., of London; who, by his will, dated the 15th of October, 1647, gave to his brother, Isaac Broadley, of Halifax, his tenements, "with all the appurtenances, situate in the township of Hipperholme, to him and his heirs for ever, provided he pay out of the same, yearly, the sum of £5 per annum, towards the maintenance of a Free School, to be erected near Hipperholme aforesaid, where my executor shall appoint."

"*Item*, I give towards the erecting of the said Free School, the sum of £40.

"Also, I do give unto Matthew Broadley, (who is my sole executor, and son of Samuel Broadley), the sum of £1000, for which Sir William Waters, and Sir Thomas Chamberlain, Knt., and Richard Spencer, Esq., stand bound, provided that upon receipt thereof he bestow £500 thereof, partly upon settling a convenient yearly means for the aforesaid Free School, and partly in providing 52s. in bread yearly to be given by 12d. each Sunday, at Coley Chapel, to the poor of Hipperholme town and the lane-ends."

On the 22nd of May, 1661, an indenture tripartite was made between Samuel Sunderland, of Harden, Esq., of the first part; Matthew Broadley, of London, gentleman, executor of the testator, of the second part; and William Farrer, of Midgley, Esq., and others, of the third part;—reciting, that Matthew Broadley had received the £1000, and being willing to perform the will and good intention of the testator, he had, with the advice and consent of some of the principal inhabitants of Hipperholme and Halifax, agreed with the above named Samuel Sunderland, for the purchase of certain lands and tenements within the township of Hipperholme, with the sum of £500, agreeably to the will of the testator,—the issues and profits thereof to be applied by the trustees yearly, for ever, as well for the payment of the annual sum of 52s. at the Chapel of Coley, as for the support and keeping in repair of the School-house for the Free School, to be erected in or near the town of Hipperholme; and to employ all the residue of the rents, together with the

annual sum of £5, for the maintenance of one learned, able, and sufficient person, being a graduate of the degree of Bachelor of Arts, at the least, of either Oxford or Cambridge, to be Master of the Free School, "to educate and instruct in grammar, and other literature and learning, the scholars and children of the township and constablery of Hipperholme-cum-Brighouse only, gratis, and without any other reward, and allowance;" to be paid to him half-yearly, by equal portions.

If the rents became raised to a greater yearly value, such increase was to be employed for the better maintenance of the master for the time being, "and to no other use, intent, or purpose;" except that any suits in law or equity, concerning the premises, should happen, in which case, the trustees were empowered to deduct the expences attending the same.

When the place of schoolmaster should happen to be vacant, then the trustees, or the greater number of them, were empowered, within one month next after such a voidance, to nominate and appoint one other learned and fit person, qualified as aforesaid, to be master of the Free School; and if no schoolmaster was by them within two months chosen, it should be lawful for the vicar of the vicarage of Halifax, to nominate and appoint a meet and fit person, qualified, and at the least of the degree aforesaid, to be master of the Free School.

The trustees to make such rules and orders for the good government of the school, the master, and the poor people, as should seem meet and convenient.

When only three trustees should be living or resident within the township of Hipperholme, or vicarage of Halifax, they were, together with the non-residentiaries, to convey and assure the premises to nine other sufficient persons, inhabiting in Hipperholme, or the vicarage of Halifax, so always that there be at least six of the trustees inhabitants in Hipperholme.

As it appeared that there were several defects in the testator's will, to the remedy of the same, this indenture was made; but notwithstanding the agreements therein contained seemed to be good and necessary, yet as doubts might be entertained of their legality for want of proper parties, and because not strictly warrantable by the will, for the greater security of the trustees named in the indenture, application was made to a commission for charitable uses, at Halifax, on the 29th of August, 1662, when the whole of their proceedings were confirmed.

On the 30th of June, 1671, Samuel Sunderland, Esq., of Harden, gave, by indenture, to Richard Hooke, D. D., Vicar of Halifax, and six other Feoffees, a messuage or tenement (part of which had been converted into a School-house) and the lands and buildings thereto belonging, in Hipperholme; and also another messuage or tenement, with the lands and buildings belonging to the same, at Norwood Green, to the use of the master, and upon the condition that out of the rents and profits of the same, he should pay £6 per annum to an usher of the school, who should be from time to time nominated and appointed by the Feoffees.

The present rental is £114 per annum.

At Booth Town, is a school which must be mentioned in this list, endowed with forty pounds per annum, for which forty poor children are taught reading, and five of the number writing.

Besides the endowed grammar schools, there are numerous literary institutions, which reflect great credit upon the spirit and taste of the inhabitants of the town.

*The National and Lancastrian Schools* are admirably arranged, and well supported. The former is in Harrison Lane, the latter in Albion Street.

*The Mechanics' Institute,* in Woolshops, has exerted a highly beneficial influence upon the town, and is patronized by the most respectable inhabitants of the vicinity.

*The Literary and Philosophical Society* is an institution of great and increasing importance; its museum and library are excellently furnished, and the zeal and talent of its active agents and friends are above all praise.

*The Public Libraries* are, the Subscription Library, in the Public Rooms, in Harrison Lane—a highly valuable collection of works in every department of literature. The Library in the Old Cock Yard; and the Library at the Mechanics' Institute.

*The News Rooms* are, that in Harrison Lane, in the Public Rooms, and that at the Old Cock Yard.

There are two Newspapers published in Halifax—*The Express,* published every Thursday morning; and *The Guardian,* published every Saturday.

Among the literary characters who have been born in the parish of Halifax, may be mentioned the following.

Henry Briggs, an eminent mathematician, was born in 1556, and educated at St. John's College, Cambridge, where he was Fellow in 1588. In 1595, he was chosen Gresham Professor of Geometry, which place he resigned in 1620, on being appointed Savilian Professor at Oxford, where he died in 1630. He was the first improver of logarithms after Napier, the original inventor, whom he visited in Scotland, and published, in 1624, a work of stupendous labour, entitled "*Arithmetica Logarithmica,*" containing logarithms of thirty thousand natural numbers. He also wrote some other valuable books on mathematical subjects.

Joseph Brookbank, born in 1612, son of George Brookbank, of Halifax, was entered at Brazennose College in 1632, took a degree in arts, went into orders, and had a curacy. He founded a school at Elland.

William Gibson, M. D. was a singularly talented individual, but became a martyr to excess. He was born at Slead Hall, in the parish of Halifax, and educated in Jesus College, Cambridge, where, having taken both the degrees in his faculty, he was elected professor of anatomy. Here he might have continued with profit to others, and honour to himself, but having the misfortune to succeed to a moderate paternal estate, he quitted the learned society, and with it the liberal habits of an university. It might be said of him, as it was of another Cambridge professor, "erat ei magnum ingenium non sine mixtura dementiæ." He was a man of genius, with a strong tincture of what, in the tenderness of modern language, is called derangement. This was aggravated by brandy, to which he abandoned himself with as clear and calm a foresight of its consequences, as if he had been studying the case of a patient. He predicted the long life of his friend, who was a water drinker, and, with much more certainty, the speedy termination of his own. Meantime he continued to practice in his own faculty, sometimes with that felicity which is inseparable from genius, and often with a caprice and extravagance which rendered it dangerous to consult him. Many instances of this were remembered, some too ludicrous to be recorded. At length he betook himself to a paltry inn, at Brighouse, whence, on one occasion, he issued forth to meet and mortify a bachelor of his own faculty, in his scarlet robes and

ermine hood. At this house he became a prey to the destructive habit already mentioned, at the age of 39, and was interred in the church of Halifax.

At Ewood Hall, in Midgley, in all probability, was born ROBERT FARRAR, an English martyr, and bishop of St. David's, in the sixteenth century. He became a canon regular, of the order of St. Austin, but in what priory or abbey is uncertain, and studied at Cambridge and Oxford; but, on embracing the doctrines of the Reformation, he was made chaplain to Archbishop Cranmer, after whose example he took a wife. In 1548 he was consecrated bishop of St. David's, but not being able to pay the first-fruits and tenths, he was imprisoned. In the reign of Mary, he was brought before Gardiner, on a charge of heresy, and condemned to the flames; which sentence was executed at Caermarthen, March 30, 1555. The ancient mansion of the Farrars here has been, for many years, used as a seminary for young gentlemen, and was, for nearly half a century, conducted by the late Dr. Fawcett.

At Saltonstall, was born, 1572, Dr. EDMUND DEANE, brother to the Bishop of Ossory, author of "Spadacrene Anglica, or the English Spaw-Fountain," being a brief treatise on the mineral waters in the forest of Knaresborough; also, "Admiranda Chymica." Some of these tracts, Wood says, were written by Samuel Norton. Dr. Deane was of Merton College, Oxford, and died about the beginning of the civil wars, having practised in York, as a physician, till that period.

THOMAS BURTON, M. A., vicar of Halifax. He published a sermon preached in the parish church of Halifax, from Psalm xlvi. 10, on Tuesday, July 7th, 1713, being the day appointed by her Majesty for a public thanksgiving for the peace: London, 1718, containing sixteen pages in 8vo. The principles advanced in this discourse are somewhat extraordinary. At the seventh page he says, "Kings receive no authority and power from their subjects, and therefore, it is neither reasonable nor just that they should be accountable to them, for what does not belong to them. Some men are for storming heaven, and snatching God's authority out of his hands, who has declared that by him princes reign, and yet they will tell you it is by them they reign, and the plainest Scriptures in the world cannot drive them out of this wicked and blasphemous opinion."

DANIEL DE FOE, being forced to abscond on account of his political writings, resided at Halifax, in the Back-Lane, at the sign of the Rose and Crown, being known to Dr. Nettleton, the physician, and the Rev. Mr. Priestley, minister of the Dissenting congregation in the town. Here he employed himself in writing his piece, De Jure Divino, amongst other things; but in particular, he is here said to have composed the Adventures of Robinson Crusoe, the subject of which was taken from the papers of Alexander Selkirk, who had been left some time on the uninhabited island of Juan de Fernandez, and had given his memoirs to this Daniel to methodise, who, instead of doing as his friend desired, composed this entertaining novel, and by the publication of it, prevented Alexander's design of deriving some advantage from a recital of his adventures. To this, the author seems to allude in the preface to the third volume, called, Serious Reflections, when he says, "That there is a man alive, and well known too, the actions of whose life are the just subject of these volumes, and to whom all, or most part of the story, most directly alludes, which may be depended upon for truth."

DAVID HARTLEY, M. A. This well known writer was born at Illingworth, in this parish. His father was curate there, and married, May 25th, 1707, a daughter of the Rev. Mr. Edward Wilkinson, his predecessor. This curacy, Mr. Hartley afterwards resigned for the chapel of Armley, in the parish of Leeds, where he died, and left behind him eight children. His son David was brought up by one Mrs. Brooksbank, near Halifax, and received his academical education at Jesus College, Cambridge, of which he was Fellow. He first began to practice physic at Newark, in Nottinghamshire, from whence he removed to St. Edmund's Bury, in Suffolk. After this, he settled for some time in London, and lastly, went to live at Bath, where he died, September 30th, 1757, aged 53. He left two sons and a daughter.

Dr. Hartley is said to have written against Dr. Warren, of St. Edmund's Bury, in defence of Inoculation; and some letters of his are to be met with in the Philosophical Transactions. "He was certainly a man of learning, and a reputed good physician, but too fond of nostrums." The doctor's most considerable literary production, is a work intitled, "Observations on Man, his frame, his duty, and his expectations, in two parts." The

first part contains Observations on the frame of the human body and mind, and on their mutual connections and influences.

Bishop Lake, was born in that part of Halifax called Petticoat-Lane; his father's name was Thomas, and he was baptized at Halifax, December 5th, 1624, as appears from the register there. His first education was at the Grammar School, near Halifax, from whence, as Thoresby, in his Vicaria Leodiensis, informs his readers, he was sent to St. John's College, Cambridge, before he was thirteen years of age, and put under the care of the famous Mr. Cleveland, whose poems, orations, epistles, &c., he and his friend Dr. Drake, vicar of Pontefract, collected into one volume, to which they prefixed his biographical memoirs, and dedicated them to Bishop Turner, then master of the college. Oct., London, 1687. When he was B. A., he was made prisoner in college with the royal party, but escaping from thence, he fled to Oxford, and continued four years in the King's army. He was at Basing-house when it was taken, as also at Wallingford. When the royal cause was at the lowest, he refused the engagement, as he had done the covenant before, and entered into episcopal orders. July 26th, 1647, he preached his first sermon, as lecturer, at Halifax, but continued not long in that employment on account of his principles. In 1652, he went to Oldham, in Lancashire. May 21st, 1660, he was made vicar of Leeds. May 7th, 1671, he was collated to the mastership and custody of the Hospital of St. Mary Magdalene, near Bautry; and October 9th, 1680, installed Archdeacon of Cleveland. Being nominated by William, Earl of Derby, to the Bishopric of Sodor, in Man, he was consecrated December, 1682. And thence, by King Charles II. he was translated to Bristol, August 12th, 1684, with liberty to hold his prebend in commendam. In the time of Monmouth's rebellion, he went down to reside at Bristol, by order of King James II., though he was at that time much afflicted with the gout, and narrowly escaped being taken by the duke's forces. His conduct on that occasion was so pleasing to the king, that, before his return, he nominated him to the Bishopric of Chichester, in which he was confirmed, October 19th, 1685. April 27th, 1688, King James II. having renewed the declaration he had proclaimed the year before for liberty of conscience, to favour the cause of Popery, was resolved to oblige the clergy to read it in all their churches; but

Dr. Lake having first prevented the sending down the declarations into his diocese, went up to London, and after consultation with Archbishop Sancroft, and five other bishops, at Lambeth, they agreed to petition the king, and therein to lay before him their reasons which inclined them to disobey the order of the council which had been sent to them. This petition was delivered accordingly, on the 18th of May; and for this, such as had signed it were cited to appear before the council, where refusing, on account of their peerage, to give bonds to appear in the court of King's Bench, the Archbishop and six other bishops, (amongst whom was Lake,) were committed to the Tower by a warrant signed June 8th, and on the 15th were brought to the King's Bench bar, arraigned, tried, and acquitted on the 29th, to the great joy of the generality of the people. At the Revolution, he refused to take the oaths of allegiance and supremacy to King William and Queen Mary, for which he was suspended ab officio, and would have been deprived, had he lived a little longer.

On the 21st of August, before the making of the above declaration, he had been seized with a trembling fit, which was the forerunner of a malignant fever, and convulsions, which carried him off. On the application of painful remedies, he said, "And is life worth all this, at threescore years and five?" He died August 30th, 1689, and was buried in St. Botolph's Church, September 3rd.

The Rev. J. MILNER, the second son of John Milner, of Skircoat, near Halifax, by Mary, daughter of Mr. Gilbert Ramsden, was baptized February 10th, 1627-8. The foundation of his great learning was laid in the Grammar School at Heath, from whence he was sent, at fourteen years of age, to Christ College, Cambridge, where he took the degrees of B. A., M. A., and B. D. He was first curate of Middleton, in Lancashire, but was forced thence, on Sir George Booth's unsuccessful attempt to restore King Charles II. a little before the fight at Worcester. After this, he retired to the place of his nativity, where he lived till 1661, when Dr. Lake, then vicar of Leeds, and his brother in law, gave him the curacy of Beeston, in his parish. In 1662, he took the degree of B. D., and the same year was made minister of St. John's, in Leeds. He was elected vicar of Leeds, and was inducted thereto, August 4th, 1673, and March 29th, 1681, was

chosen Prebendary of Ripon. In 1688, not being satisfied about the Revolution, he retired from his vicarage, and was deprived of all his preferments; on which he retired to St. John's, in Cambridge, where he spent the remainder of his days, continuing a nonjuror to his death, which happened in the said college, February 16th, 1702. He was buried in the chapel there, on the 19th, aged seventy-five, leaving an only son, Thomas Milner, M. A. vicar of Bexhill, in Sussex.

## CHARITIES.

Nathaniel Waterhouse, the great benefactor of the town of Halifax, was the son of Michael Waterhouse, of Skircoat, a dry-salter by trade. He was baptized on the 11th of September, 1586; he married on November 16th, 1607, Dorothy Wilson, and he died on June 3rd, 1645. The remains of this benevolent individual were interred in the North Chapel, at Halifax Church, and the following words were once legible upon his grave stone.

"The Church and Poor, I left my heirs;
My Friends, to order my affairs;
My soul, I sent before to try
What is provided in Eternity:
My earthly part lies here, you see,
Hoping to rise; that's best for me."

Dorothy Waterhouse, the widow of Nathaniel, died May 20th, 1652.

The first benefaction of Mr. Waterhouse appears to have been an edifice for the purposes of the Workhouse. In the corporation charter obtained from Charles I. this donation is made the basis of the whole municipal arrangement. The nature of the letters patent, in general, may be judged from the following extract.

"Know ye, therefore, that we, for the considerations aforesaid, graciously inclining and condescending to the humble suit of the said petitioners, and being of our own princely inclination willing and desirous to cherish and promote all pious and charitable works of that nature, and to establish the said house according to the good intent and meaning of the said donor, of our especial grace, certain knowledge, and mere motion, have made, constituted, ordained, and established, and by these presents, for us, our heirs, and successors, do make, constitute, ordain, and

establish, that the said Workhouse heretofore given by the said Nathaniel Waterhouse, as aforesaid, situate within the said town of Halifax, shall for ever hereafter be, and be called by the name of a workhouse for the poor within the town and parish of Halifax, in the county of York, and to that use shall be for ever hereafter employed. And, for the better government, ordering, and guiding of the said poor in their employment, and punishing of those that shall be found obstinate and refractory, we further will, constitute, ordain, and appoint, that thirteen of the ablest and most discreet persons in the said town and parish, shall be, for ever hereafter, *a body corporate and politic*, by the name of master and governors of the workhouse, for the poor within the town and parish of Halifax, in the county of York. And to the end that this charitable and pious work may take the better effect, we will, and by these presents, for us, our heirs, and successors, of our like especial grace, certain knowledge, and mere motion, do grant, ordain, and constitute, that the said master and governors of the said workhouse, and their successors, for ever hereafter, shall be one body corporate and politic of themselves, in matter, deed, and name, by the name of master and governors of the workhouse for the poor within the town and parish of Halifax, in the county of York, and them, and their successors, by the name of the master and governors of the workhouse for the poor within the town and parish of Halifax, in the county of York." Two hundred pounds were bequeathed to the use of the workhouse.

It seems that the funds bequeathed by Mr. Waterhouse, both for other charitable purposes and the workhouse, were greviously perverted and misapplied. On this account, a commission for charitable purposes was held at Halifax, in 1719. Another commission was held in 1749, which put the charity upon its true footing. The jurors, by their inquisition dated September 13th, 1749, found, that the workhouse, and the estates thereto belonging, had, since the year 1719, been conveyed to certain trustees in the said inquisition named, and to their heirs and successors, upon trust that the rents and profits thereof might at all times be disposed of, to and for the benefit of the poor of the town and parish of Halifax, according to the tenor of the letters patent, and charitable intent and appointment of Nathaniel Waterhouse. Also, that the sum of six hundred and four pounds

eight shillings and five pence, as well as the yearly rents and profits of the above estates, had, by the above trustees, or some of them, been applied in repairing the said workhouse, and maintaining the poor of the town of Halifax, except the sum of one hundred and forty-seven pounds nine shillings and eight pence, which then remained in the hands of the surviving trustees. And accordingly, the commissioners, in their decree, dated at Leeds, October 4th, 1749, say, "Forasmuch as it appears to us to have been the intent of the testator, (Nathaniel Waterhouse,) that part of the parish, as well as town of Halifax, should receive the benefit of the said charities, and that the said testator, in his said last will, after bequeathing the clear residue and remainder of his personal estate to the trustees therein named, for the benefit of the poor of the parish of Halifax, declares what he means by the words parish of Halifax, in the following words, (to wit) the poor of Halifax, Ovenden, Northowram, Southowram, Hipperholme, Shelf, Skircoat, Warley, Midgley, and Sowerby, we do order, adjudge, and decree, that from henceforth the said workhouse shall be employed as a workhouse for the poor of the said towns of Ovenden, Northowram, Southowram, Hipperholme, Shelf, Skircoat, Warley, Midgley, and Sowerby, as well as of the said town of Halifax, and that the rents and profits of the said Hatter's Close, and of the said tenements in Northowram, shall be employed for the maintenance of the poor of the said several townships, kept in the said workhouse, according to the true intent and tenor of the said letters patent, and of the last will of the said Nathaniel Waterhouse, the donor."

With regard to the number of the trustees, it was found that all the grantees in the indenture, from Henry Greame, abovenamed, as well as those soon after by them elected, were dead, except John Caygill, Valentine Stead, Joseph Dixon, John Ramsden, and John Ormerod, which last being elected in the room of Joshua Mercer, no conveyance of the premises had been made to him; no notice being taken in the said inquisition, that the Rev. Dr. Legh, James Wetherherd, Samuel Lister, Luke Hoile, Samuel Waterhouse, William Bentley, and Thomas Martin, had been elected trustees; on the contrary, the said John Caygill, Valentine Stead, Joseph Dixon, John Ramsden, and John Ormerod, were therein declared to be the surviving trustees; and in the decree they were accordingly

ordered to grant and assure the workhouse, Hatter's Close, and the tenements in Northowram, with their appurtenances, to and for the use of the said John Caygill, Valentine Stead, John Ramsden, and James Wetherherd, Luke Hoile, Joseph Wood, William Wood, William Walker, William Bentley, John Gream, Thomas Oldfield, James Farrer, and George Stansfield, who were to receive the issues and profits of the above devised estate, as also the said sum of one hundred and forty-seven pounds nine shillings and eight pence, for the benefit of the above charity as aforesaid; and out of this sum, as also out of the rents of the above tenements and premises, if needful, these new trustees were empowered to take as much money as would defray the expenses of obtaining the said decree, and of procuring new letters patent of incorporation.

The other charities of Mr. Waterhouse, we must now briefly state. In 1642, he founded, by will, an alms-house for twelve widows, and a blue coat hospital for twenty poor children. He also bequeathed £60 per annum to the curates of the twelve chapels within the vicarage; a legacy to the free school at Skircoat, founded by Queen Elizabeth, &c. The total value according to returns published by order of Parliament, made in 1786, amounted to £475 16s. 6d. per annum.

In 1610, Ellen Hopkinson and Jane Crowther built, in their life-times, alms-houses, containing eighteen rooms, for as many poor widows, and two rooms for a schoolmaster, which they endowed with money and tenements; the annual produce, in 1787, was £13. These alms-houses being rebuilt, were made to contain twenty-four rooms, twenty of which are for twenty widows, and three for the master.

In the town and neighbourhood of Halifax, are several houses of considerable antiquity, which formerly were the dwellings of the principal inhabitants, but which have generally been appropriated in more modern times to the residence of farmers and subordinate individuals. Some of these houses are in good preservation, but most of them have fallen into decay. As instances of these fragments of antiquity may be mentioned, in the town of Halifax, Moultre Hall, the residence of John Hodgson, Esq. This house, which presents the gable ends of the Elizabethean age on every side, stands immediately opposite to

the base of Beacon Hill, and presents a fine object to the stranger descending the old bank. Its interior formerly presented some singular specimens of antique carving and moulding. From its name, it was evidently the residence in former times of the individual who had the regulation of the king's taxes, and other imposts in the town. The most interesting of the old houses in the country, we shall briefly mention.

Winteridge House, at a remote period, was of some consequence, although it has long fallen from its eminence. Its garden house contains some latin inscriptions, and in its kitchen are a variety of figures in stained glass, with mottos.

Woodhouse Hall is in the township of Skircoat, four miles from Halifax, and ten from Huddersfield. Woodhouse is a very ancient situation, as appears from its name. The present building has the date 1580. It was purchased for £1800, by Simon Sterne, third son of Dr. Richard Sterne, archbishop of York. Sterne, author of Tristram Shandy, was of this family.

Stansfeld Hall, is situated in a very beautiful part of the valley of Todmorden. Here resided an ancient family of high repute, who took their name from their situation. The ancestor of them was Nyan Marmions, most likely of Norman extraction, and one of the followers of Earl Warren.

Bradley Hall, in the township of Stainland, (now a farm house), was once the seat of the Savilles, the principal part of it appears to have been burnt down in 1629; over the gateway are the figures 1577, and the letters I. S. (John Saville); the chapel annexed to it was pulled down in the time of the civil wars. "This chapel being re-edified," says Mr. Watson, "serves the tenant for a barn; most of the tower also remains, and the whole has the appearance of a church, to such as are travelling between Elland and Ripponden." At this place was born, November 30, 1549, Sir Henry Saville, a man of considerable abilities and extensive learning. His works are numerous, and he left behind him several valuable manuscripts, some of which are now in the Bodleian library.

Mayroyd, in the township of Wadsworth, (now a farm-house), formerly belonged to the family of Cockroft, one of whose family paid £15 composition money, for not receiving the order of knighthood, at the coronation of Charles I., 1630.

The modern buildings in the town of Halifax are particularly good. The following are the most remarkable of them.

The Piece Hall is a large free stone edifice, occupying an area of ten thousand square yards, and containing three hundred and fifteen apartments for the sale of goods. The building cost £12,000, now it would cost three times that amount, and it is unrivalled for extent, beauty, and convenience. It was opened for business on New-Year's Day, in 1779. The proprietors of the building have vested the same in a committee of directors, who are appointed for life. The site was given by Mrs. Caygill, and the committee now pay five shillings per annum, by way of acknowledgment. Of this edifice, Dr. Whitaker gives the following characteristic sketch. He speaks of it as the "Cloth Hall, a sort of structure usually given up to disproportion and deformity. Yet does this, though perhaps the design of common masons only, by a rude boldness of conception, actually produce an effect, of which tame and regular skill frequently fall short. It is a large quadrangle, with a rustic basement story on square cippi, and above, two other stories fronted by two entire colonnades, within which are spacious walks leading to arched cells, intended as repositories for the goods of the several manufacturers. The principal defect is, that the upper colonnade appears to want employment, and would be improved by a ponderous blocking or entablature to keep it down. But the great merit of this structure is that of being proof alike against fire and thieves. With respect to the first, nothing about this building can be consumed but the roof; and for the latter, had the portable goods of the foresters of Hardwick been so collected, and so secured of old, the axe might have rusted, and the gibbet have rotted down, in the interval between two executions."

The New Market-Place is singularly beautiful and commodious, it contains two wide streets with butchers' shops, stalls, &c., and contains besides, ample space for the dealers in vegetables, pottery-ware, &c.

The Magistrates' Office has nothing in its exterior to recommend it, it is a small unpretending stone building, sufficiently commodious and extensive for the business of the police.

The Assembly Room is contained in a very large and handsome new edifice, in Harrison-Lane; it is one of the most spacious and elegant apartments in the country. In the same building is an excellent circulating library, and a capital news

room. The Old Assembly Room in the Talbot-Yard, is now exclusively appropriated to religious, benevolent, and other public meetings.

The Theatre, in the Southgate, is scarcely visible from the street. Its interior is small, but very elegant and convenient.

The North Bridge stretches over a deep valley or chasm, which formerly presented a serious obstruction to the transit of goods, and the commerce of the town. It is highly creditable to the liberality of the people, and the skill of the architect; it presents an interesting object of view from the south, and its appearance, as well as its security, has been materially improved since the erection of palisades upon the battlements.

The Baths, a little distance to the South of the town, are among the best arranged and managed institutions of the kind out of the metropolis.

The Dispensary is an admirable institution, which has already been productive of incalculable good in the vicinity. It is to be regretted that a regular Infirmary has never yet been erected in the town.

The lord of the manor has, in Halifax, a gaol for the imprisonment of debtors within the manor of Wakefield, and in the gaol is still preserved the axe which did so much execution under the gibbet law.

Halifax is excellently lighted with gas, and the works constructed for the purpose are of the best design, and under complete arrangement.

The town is supplied with excellent water, principally from two springs in the neighbourhood of Pellon. The management of the works, and also of the repairs of the streets, are vested in certain trustees under an act of parliament.

The municipal government of the town is placed in the hands of two chief constables and one deputy constable. The magistrates attend for the transaction of business relative to the district, every Saturday, at the office at Ward's End, and a court of requests is held for the recovery of debts under forty shillings.

Halifax is perhaps the most agreeable as a place of residence of all the manufacturing towns in the West-Riding of Yorkshire. The society is very good, the general tone of feeling is excellent, and the intellectual attainments as well as abilities of the inhabitants are considerably above par.

# ADDENDA TO BOOK V.

The following is the final settlement of the damages for the riots at the Halifax Election.

Norris *v.* the Inhabitants of Agbrigg and Morley.—Mr. Blanshard appeared for the plaintiff, and Mr. Elsley, Recorder of York, appeared on behalf of the hundred. Mr. Blanshard said that the plaintiff, James Edward Norris, was a professional gentleman at Halifax, but resided at Saville Hall, near that town; and the defendants were the inhabitants of Agbrigg and Morley. They were met to assess the damages which the plaintiff had sustained under the following circumstances:—On the 6th of January, there was a general election; on which day the election for the borough of Halifax commenced. Halifax, as they were probably aware, returned two members. There were three candidates, Mr. Wood, Mr. Wortley, and Mr. Protheroe. All passed off quietly the first day; but, on the second day, Mr. Wortley having become before Mr. Protheroe, on the poll, and blue flags being hoisted, a tumult arose, expressing dissatisfaction at seeing them, when stones were thrown, and ultimately the mob commenced demolishing first one house and then another. About five o'clock the mob proceeded to plaintiff's house, where they commenced breaking the windows, and then entered the house. They did not go up stairs, but went into the dining-room, and broke the whole of the windows, destroyed the furniture and valuable pictures, and the books were either wholly or partly destroyed. The present inquiry was brought to recover compensation for damages thus done, to the amount of £1093 19s. 9½d., which was the sum they now sought for at their hands. The defendants having allowed judgment to go by default, had admitted that there was such a riot, and that in that riot, the furniture and other property of the defendant had been destroyed, and therefore the only question was, the amount of damages which they should assess. The case was provided for under Peel's act, section 2, which enacted that, where any dwelling house should be pulled down, or property destroyed, by persons tumultuously assembling together, the wapentake in which the offence was committed should be liable to give full compensation to the persons so injured. Whatever sum they might assess would have to be paid by the treasurer for the West-Riding. The act of parliament throws the expense on the county or district in which the riot occurred, because they ought to take care and provide an effectual and effective police. He would mention, as a reason why those inquiries were prosecuted in York, that it would not have been proper, even if feasible, to

institute them at Halifax. That town was still in a state of great excitement—a petition had been presented against Mr. Wortley's return—and an attempt to have instituted those proceedings, might have produced a repetition of the offences which the West-Riding was about to answer for in damages. He stated that it was exceedingly difficult to prove the value of the whole of the property destroyed, but it so happened that Mr. Norris had completed furnishing his house in September last, and the upholsterer, who knew every article of furniture in the house, would be called. He would also call a bookseller and picture-dealer, to prove the value of the goods in those departments. Every thing was admitted by the record, and he had only to claim £1093 19s. 9½d., as damages to which the plaintiff was entitled at their hands. The learned counsel concluded by stating that he would call witnesses to prove the amount of damages.

Mr. Wood, upholsterer, Mr. Davies, auctioneer, Mr. Sharp, professor of music, Mr. Helton, watch-maker, Mr. Wood, bookseller, Mr. Comotto, and Mr. J. E. Norris, jun., deposed to the amount of damage, and John Lister, Ruben Calvert, (foreman to Mrs. Lawson,) and William Casson, proved the amount of the repairs which had been done by them, in consequence of the injury the house had received.

After Mr. Elsley had addressed the court for the hundred, he appealed to the jury on behalf of the defendants. As they admitted that the riot had taken place, and the house furniture, &c. of Mr. Norris had been damaged, the only question for their consideration would be the value of the property. If they were satisfied that the articles alledged really were in the house and damaged by the riotous proceedings of that day, then they would put a fair value upon them, and place such a sum of money in the pocket of Mr. Norris as would allow him to fit up his house again in that style, he would not say of comfort, but splendour in which it had been before. He remarked, in answer to what the learned counsel had said in his opening, that many of the inhabitants of the wapentake had nothing to do with the police—it was the case in ancient days when the hundred had to preserve the king's peace, but now the magistrates and authorities only had to provide a sufficient police. The charges, in some instances, were the most extravagant he ever saw, particularly the paintings and china ornaments. The learned counsel then commented at great length on the various articles and charges, and said that he considered if the plaintiff, instead of upwards of £1000, at which the damages were laid, got £700 or £800, he might think himself very well remunerated.

The Under-Sheriff summed up the evidence. He said the act provided, that in case of the demolition of any house by persons tumultuously assembling, the hundred should yield a full compensation, not only for the damage done to the house, but the fixtures, furniture, goods, &c. As to the damage done to the house, the mason, joiner, and glazier, had been called who had executed the repairs; but as to the goods and furniture in the house there was some difficulty, as the appraiser who had valued the principal part of them, had never previously gone over them for that purpose, and, therefore, merely judged their worth from the fragments. He alluded to the pictures, and said that it would have been better, perhaps, if Mr. Norris had called some of his friends who had a perfect knowledge of them previous to the riots. He said the learned counsel had enlarged on the splendour of the house, but they were to bear in mind that a man was not

to have less damages because his furniture was valuable. By some errors that had been found, the amount was reduced to £1,064, and it would be their duty to take care and give full compensation for the damage done to the house, and at the same time not to give an extravagant sum, so as to make Mr. Norris a better and richer man than he was previous to the eruption taking place. The jury expressed a wish to retire, and on their return brought in a verdict for the plaintiff, damages £799.

Holdsworth *v.* the Inhabitants of Agbrigg and Morley.—Mr. Blanshard stated the case. It was brought by Mr. Holdsworth against the same wapentake, for damages done to his property, during the Halifax riots, to the amount of £240. After several witnesses had been called, Mr. Elsley said, that he could only make the same observation he did in the last case, which was, that the people of Halifax put an exceeding high value upon their furniture. The jury, after a very short consultation, gave a verdict for the plaintiff, damages £230.

Elizabeth Staveley and Others *v.* the Inhabitants of Agbrigg and Morley.—Mr. Blanshard said, that the plaintiffs in this inquiry were Elizabeth Staveley, Susannah Staveley, and John Staveley, the executrixes and executor of the late Mr. Staveley, who now sought for damages, to the amount of £280 6s. 2d., sustained in an attack upon the house, by the mob, similar to those already described. The action was originally commenced by Mr. Staveley, who had since died; and it had, very properly, been carried on by the present plaintiffs. Witnesses were also called in this case. Verdict for the plaintiff, damages £240.

Musgrave *v.* the Inhabitants of Agbrigg and Morley.—Mr. Blanshard said, that the action was brought to recover £88, under circumstances similar to those already detailed. His friend (Mr. Elsley) had, however, consented to a verdict for £80.

Sugden *v.* the Inhabitants of Agbrigg and Morley.—Mr. Blanshard said, that the plaintiff, in this case, was the landlord of the Talbot Inn, Halifax, and the action had been brought to recover compensation for injury sustained from the mob at the late election, to the amount of £92 13s. 4d. The parties consented to take a verdict for £90.

Metcalfe *v.* the Inhabitants of Agbrigg and Morley.—Mr. Blanshard said that, in this case, the plaintiff is the landlord of the Blucher public-house, who sought to recover compensation for injury done to his house, &c. about three o'clock in the afternoon of the 7th of January. The house was broken open by the mob, the furniture, &c. thrown into the streets, the windows, &c. were broken, and in addition to all, they turned the taps of the spirit-casks, and let all the liquor run to waste. The amount of compensation claimed was £135 8s. 9d. Some conversation took place between the counsel on each side, when they ultimately agreed to a verdict for the plaintiff, for £133.

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With reference to the Halifax dialect, Mr. Crabtree informs us, that the two following letters appeared in the Halifax Union Journal, at the period they bear date, and may be instanced as a fair specimen of good Halifax native speech. Our readers will easily perceive their meaning.

Halifeighs, Maartch 14th, 1759.

Maister Dorbee,

Yawl vorre mitch ableege me, an eal print this letter e yawr neuspaper neist Wik, thoa sen yawr a gooid mon e dooin sitch a thing for a poor bodde, an i sware i'm reight poor; i'm but a poor jurneemon croppar mon, an its a trade noght gooid too, yawn work twelve aares for ten pinse; thmorchens al ha wage enogh, but its tCuntre Meisters mon at runs awei wit. But what i want yaw to doo for me is, om in a deeol o truble abaet a Pointer, yaw nawn what e mean, som fok calls em Spaniards, at aaer Meister broght me to keep for on oth Morchens at e works for, an yusturday whoel i wor at mi wurk, mo woef, a gaumless fooil, laate im run awei. Meister wold not loize him for twenty ginniz; for mon thei setten more store o ther dogs than o ther men, an one on em ligs e more keepin then one o mo childer, or where the dule maught one get it aaeto laaeze ten pinse oth dey? besaed aaer Meister seez at Meister —— laekt this dog better than onne e haz, an o dor sei heez ommest thurte o one mak on other, haaends, an beigles, an pointers; but heez lent this dog at o had monne a taem toth Porson, an e laeks im reight weel, thei sen heez a vorre gooid Shoiter, but i think sur e mught foend summit else to do, but sum on om ez nobbed loek like other fok at i see; bui this dog sur, heez a braaen on whoet on, he corries a gooid teil, an heez a brass collar abaaet iz neck, we Meister ——z name on, for tha takken a praed man a keepin a deal o dogs; heez not a vorre grut dog, nor a vorre little on, but ov a middle socz: An if yaw con hear ov onne bodde at haz im, yaw needen not be feared but yawl get peid, an weel too, prei a na sur put it in, for om ommest fleid aaet me wit abaaet it; tho o think we sall hear on im agean too, for if Meister —— get to hear heez lost, heel get awther Porson orth Clark to cro im ith Chappil or else daub up a paper at Chappil doore abaaet it. So sur i think o neod to sei no more, yawl doit for me, o dor sei, an ost be vorre mitch ableeged too ya.

"FRANK FORFEX, tho croppar."

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For Maister Dorbee at prinstt Halifaghs Jurnal with aul Haste.

Maister Dorbee, Surr.

What om bewn to rite iz abewt dog at yaur news teld on. For mon a Tusday at neet we wor gone a drinking too ith Ale hews, an we heard Joss o maister sam's reed tnews abewt a dog at wor lost, an at taim at faint meot ha sommot for tackint up. So we sed tone toth tother at weeld watch tLion oth Wednesday, Caus we wor gravin at toms oth dobhill ith faur de wark an it Liggs meet att Loin side. Se we gate up meeterly soyn oth Wednesday at morn on went to or wark an I Darsay weed not dun aboon five or seighs foors afore joss Chonst to be starin abewt im, ast most part o poolers dou an saghim com trotting up at Cruckt turn ith lower Loyn. So ee ran and fot him, but we cud not tell att furst whether it wor a rang on for it ad more marks nor yawr news teld on an it did not hold up it teil abit, an beside ad gret ribs in it side ant Belly wor meet at

it for Leggs ant Coller wor far to wide fort ant Letters wor Speld wit rang side up for we cud not make om ewt, hewiver I tookt home an put it ith coyt imangth flaghths an teld Matty to git som draff but t plagy bitch gat aul toth ould hen and so thpoor dog wor ther while fride at Neet afore any body thought out or saghit but hur when owent to fot flaghths to lay oth fire an oo took no notice ont athewt twur to git a nock wi or Clogg so o fride at Neet oo sed tew gret slane wat walt to doo we this rotten nasty thing, so joss an me went an cauld ont but it coom none Ewt, cause we new not wat to caulit but wee cauld Pointer an Spanierd an Dol an Jet an Nance an Tobe an aulth dog names at we cud think on, but th sluberon son ov a ***** ald not stir an ten Joss went tot an pausd it an paild it but ee wor no better for itld moove noan nor hasnt dun Eat. So any mon at naws wat to Caulit av a mind to come an give oz a groat ee may hat for its nobbut ith gate hear.

New Maister Dorbee an yawl print tis yawl ma poor Frank fain or an yaw Cud tellim bewt printin it may happen doo oz weel But yawm be sure to dooth tone.

SAWRBY TUPP.

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It is discovered in perusing the preceding chapter, that it has not been stated that there is a very neat Meeting-House at Wards-End, in Halifax, belonging to the Society of Friends.

The reader is also requested in this place, to refer to the general Appendix, for some statements relative to this Society, which demand particular attention.

# BOOK VI.

## HUDDERSFIELD.

### CHAPTER I. MISCELLANEOUS PARTICULARS.

The parish of Huddersfield contains the townships of Huddersfield, Longwood, Marsden, Scammonden, Slaithwaite, Golcar, Lindley, and Quarmby. It is in the wapentake of Agbrigg and Morley, in the liberty of the honour of Pontefract, and it consists of the valley formed by the River Colne, with the collateral gullies which fall into its course, and the neighbouring mountains and moorlands. The Colne, of course, constitutes the principal feature in its physical geography. It is a small stream which rises not far from the source of the Don, above Holmfirth, and falls into the Calder, near Nunbrook. The principal valley in the parish, is that which contains the villages of Slaithwaite and Marsden, traversed in the whole length of its course by the mill stream which rises in Standidge, and falls into the Colne, a little above the town.

Besides the parish of Huddersfield, our topographical details will extend to parts of the parishes of Almondbury, containing the townships of South Crossland, Farnley Tyas, Honley, Lingarths, Austonley, Holme, Linthwaite, Lockwood, Nether Thong, and Upper Thong. We shall also refer to parts of the parishes of Kirkburton and Kirkheaton.

The characteristics of the climate and soil, and the general face of the country, are so precisely similar to those of Halifax, that it would be useless to repeat the description.

According to the calculation of Dr. Walker, it would appear that this district is healthy in an eminent degree; so that on an average of five years, the annual number of deaths in proportion to the population, was only as one to fifty-four and a fraction.

The parish enjoys the advantage of several mineral springs,

which, if not endowed with those singularly brilliant properties ascribed to sources of greater fame, are important to the labouring classes, to whom access to distant waters is pretty nearly impracticable. At or near Holmfirth, Lockwood, Kirkheaton, and Slaithwaite, are to be found springs, yielding, on analysis, different proportions of sulphureous impregnations. The Spa Baths at Lockwood have recently risen into considerable celebrity. The water is highly valued for its medicinal qualities, and the baths, &c. equal in commodiousness to any in the kingdom. They afford ample accommodation for swimming, warm, Buxton, shower, vapour, sulphureous, fumigating, and shampooing baths; in the latter process a native of India was engaged, and more than ten thousand baths were taken during the last season.

The history of this town, does not furnish much matter for the gratification of antiquarian research, although it is an undoubted fact, that the Castle-Hill, at Almondbury, was the site of an ancient fortification, and that the Roman station at Cambodunum, which we have described already so particularly, was on the confines of the parish in the township of Longwood.

It would seem indeed that Huddersfield itself was the site of a Roman settlement; for in March 7, 1743, at this place, the foundations of a Roman Temple were found, with many beautifully ornamented bricks, and an altar, having a patera at the summit, on one side a cornucopia, and an augural staff on the other. The edifice had been dedicated to the goddess Fortune, by one Antonius Modestus, or Modestinus, of the sixth conquering legion.

It is also known that there are some ancient symbols of Druidical worship still extant in the parish, and that the site of a *Cromlech*, and several stupendous rocking stones, remain to this day. Not far from Meltham there is one of these stones, but the finest Druidical remain in the parish, is in Golcar, on Wholestone Moor.

The Fortifications on the Castle Hill, at Almondbury, undoubtedly originated with the Saxons. The late Dr. Whitaker says, "that the whole of what Camden states respecting this place, is so hypothetical as scarcely to merit a confutation. First, Almondbury is not Cambodunum, which has been decisively fixed at Slack, near Stainland. Secondly, it is not Roman at all, wanting every symptom which belongs either to the site or the

structure of a Roman encampment. Thirdly, it is unquestionably Saxon, &c." Of the Castle Hill, Dr. Whitaker has given us a ground plan, from which it appears to occupy upwards of eleven acres. The crown of the hill has been strongly fortified by a double wall and trenches; the area within, has also been subdivided into an outer and inner enclosure from the gate, and the remains of mortar and stones, almost vitrified, prove, beyond all controversy, that the place has been destroyed by fire.

Huddersfield is spelt in Doomsday Book Oderesfelt, and its name is most probably derived from Oder, the first Saxon resident.

In Doomsday Book we have the following entries relative to the parish and neighbourhood of Huddersfield.

In Oderesfelt, (Huddersfield,) Godwin had six carucates of land to be taxed, where there may be eight ploughs. Now Ilbert has it, and it is waste. Wood pasture one mile long, and one broad. Value in King Edward's time, one hundred shillings.

In Bradeleia, (Bradley,) Godwin and Delfin had two carucates of land to be taxed, where there may be two ploughs. Chetel now has it of Ilbert, and it is waste. Value in King Edward's time, three pounds. Wood pasture a mile and a half long, and one broad.

In Gudlacsarc, (Golcar,) Luuinc had half a carucate to be taxed, and there may be two ploughs there. Dunstan has it of Ilbert, and it is waste. Value in King Edward's time, ten shillings. Wood pasture one mile long, and half a mile broad.

In Croisland, (Crossland,) Suuen had two carucates of land to be taxed, and there may be two ploughs. Ilbert has it and it is waste. Value in King Edward's time, ten shillings. Wood pasture two miles long, and one broad.

In Daltone, (Dalton,) Alric had two carucates of land to be taxed, and there may be two ploughs there. Suuen now has it of Ilbert. Himself has one plough there, and two villanes with one plough. Wood pasture five quarentens long, and four broad. Value in King Edward's time, twenty shillings, now ten shillings.

In Lillaia, (Lindley,) Godwin had two carucates to be taxed, and there may be two ploughs there. Ulchel now has it of Ilbert, and it is waste. Value in King Edward's time, twenty shillings. Wood pasture, five quarentens long, and two broad.

In Almaneberie, (Almondbury,) Chetel and Suuen have two

carucates to be taxed, where there may be four ploughs. Leusin now has it of Ilbert, and it is waste. Value in King Edward's time, three pounds. Wood pasture one mile long, and one broad.

In Fereleia, (Farnley Tyas,) Godwin and Suuen had three carucates of land to be taxed, where there may be three ploughs. Suuen now has it of Ilbert, and it is waste. Value in King Edward's time, forty shillings. Wood pasture six quarentens long, and six quarentens broad.

In Haneleia and Meltone, (Honley and Meltham,) Cola and Suuen had four carucates of land to be taxed, where there may be three ploughs. Value in King Edward's time, forty shillings. Wood pasture two miles long, and half a mile broad.

From all these entries and notices, it is evident that at the time of the Doomsday survey, nearly the whole of this part of the country was surrendered to a state of absolute devastation; and in a district which is now occupied by fifty thousand individuals, in all probability there were not a hundred human beings to be found.

When the Castle Hill of Almondbury was crowned by its Saxon, or even its Norman fortress, the steep and lofty mountain on which they were placed must have frowned with a formidable aspect on the peaceful and industrious village beneath. Even now, the hill alone, with its remaining earth-works, throws a gloom and shade over the valley beneath, which, combining with perpetual smoke, and with the near and lofty horizon around, excludes no small portion of the light of heaven.

It may safely be affirmed that this parish was separated from Dewsbury, and the parish church erected and endowed under the influence of one of the earlier Lacies, to whose ecclesiastical munificence this neighbourhood has been so deeply indebted, as the founders of parish churches. That by one of them it was given, and afterwards appropriated to their own house of Nostel, is certain. Yet the time and circumstances of these transactions are unknown.

From the rolls of Richard II. it appears, that in the third of that reign, free warren in Huddersfield was granted to the prior and canons of Nostel. Long prior, however, to this time, Roger de Lacy (about the year 1200) "granted to Wm. de Bellomonte (ancestor to the Beaumonts of Whitley), for his homage and service, 12 bovates of land, with their appurtenances, together

with a moiety of the demesne meadow of that town, and of the wood, and four marks rent out of the mills."

The same Roger de Lacy granted to Colin de Dammevile 24 bovates of land in Huddersfield, and all his lordship (dominium) there; the other moiety of the demesne and wood, 57 acres of land, upon Arcotecliffe, and 20s. rent from the mill, with all the appurtenances of the said town.

The said Colin de Dammevile, for the soul of his lord, Roger de Lacy, gave to God, the blessed St. Mary, and the abbot and monks of Stanlaw, all his part of the mill of Huddersfield, upon the river Caune, and 20s. annual rent.

In the 9th Edward II. Thomas, Earl of Lancaster, was found Lord of Huddersfield. Soon after his execution, it must have been granted out; for, by deed dated at Huddersfield, 1333, Sir Richard de Birton, knight, gave to John de Birton, his son, all his manor of Hodresfield, with the rents and services of Ric. de Hanlay, Margery de Quernby, Adam de Hepworth, Adam de Lockwood, Adam de Blackburn, &c. Witnesses, Sir Jon de Elland, Brian de Thornhill, John Hemynge, knights, &c.

What were the intermediate passages of this manor during a period of more than two centuries, is not known. It probably continued in the Burton family till their extinction in heirs female; but by indenture bearing date June 12, 16th Elizabeth, John Byron, Esq., sold the manor of Huddersfield to Sir Gilbert Gerrard.

Of the precise time when the present family became seized of this manor we are not informed, but it is certain that John Ramsden, Esq. of Byrom, had a grant of a market at Huddersfield, by patent dated November 1, 23rd Charles II. On the parish church there is little to observe. It was well adapted to so populous a parish, but contained no memorials of importance. It appears to have been rebuilt about the time of Henry VIII. The old front had the arms of France and England quarterly within the garter, and the initials E. R. in the character of Edward VI.

An interesting fact is recorded of this vicinity in the middle ages. It was the occasional resort of the bold outlaw, Robin Hood. Already we have given a detailed account of the nunnery at Kirklees. That place was the occasional residence and sepulchre of this ancient archer and freebooter, Robin Hood, who lived in

the beginning of the thirteenth century, and who, according to tradition, was suffered to bleed to death by a nun, to whom he had applied to take from him a portion of his redundant blood. That such a character existed, the testimony of Peirs Ploughman appears to decide; whether he was, as the epitaph preserved by Dr. Gale, dean of York, imports, of noble parentage, or an outlaw of humbler birth, is not equally clear; but that his mortal remains rest at Kirklees, under an ancient cross, and beyond the precincts of the nunnery, is generally admitted. The cross bears no inscription, but the epitaph may have been engraved upon a tomb-stone, which has ceased to exist; it is in these words:—

"Hear, undernead dis latil stean,
Laiz Robert, earl of Huntington;
Nea arcir vir as him sa geud,
An pipl kauld him Robin Heud,
Sick utlauz az hi, an iz men,
Vil Inglande nivr si agen.
Obit 24, Kal. Dekembris, 1247."

A statue of this renowned freebooter, large as life, leaning on his unbent bow, with a quiver of arrows, and a sword by his side, formerly stood at one side of the entrance into the Old Hall.

The town of Huddersfield, both in population and trade, was very insignificant until about the commencement of the last century. At that period it was less by one-half than either Halifax or Wakefield, but now it is superior to them both, and appears likely to retain its accumulating pre-eminence. The country, indeed, is admirably adapted for manufacturing purposes. Its local advantages, arising principally from its coals and water-falls, have elevated it to the rank of one of the principal seats of the woollen trade.

The trade of Huddersfield, indeed, has now become immense. Its manufactures now consist of broad and narrow cloths, serges, kerseymeres, and cords. Fancy goods also to a great extent, comprising shawls and waistcoatings in great variety, besides articles from silk, are made in abundance in this vicinity.

The rapid progress of Huddersfield in importance and opulence, was indicated by the erection of the Piece Hall, in 1766. This edifice was built by Sir John Ramsden, and was enlarged by his son in 1780. It is an extensive circular edifice, two stories high, divided on one side into separate compartments

or shops, and on the other into open stalls for the accommodation of country manufacturers of woollen cloths. There are two central avenues of stalls for the same purpose, and about six hundred manufacturers now attend here every market day. The doors are opened early in the morning of the market day; they are closed at half-past twelve o'clock at noon; and they are again opened at half-past three for the removal of cloth, &c. A cupola and bell are placed above the entrance for the purpose of regulating the time allowed for doing business.

The great progress of the town and neighbourhood of Huddersfield, was materially subserved by the great system of internal navigation of which it is the centre, and which communicates with the eastern and the western seas. The Ramsden Canal was formed under an act of parliament, obtained in the early part of the reign of George III. in the minority of the present Sir John Ramsden. It commences at the King's Mills, close to the town, crosses the high road to Halifax, and passing Blackhouse Brook, near Deighton, unites with the Calder at Cooper's-Bridge. In this way a communication is opened with the great trading towns of Halifax, Wakefield, Leeds, and York, as well as Hull, from whence the merchandise is shipped to foreign countries. The act of parliament under which this canal was formed, has recently undergone thorough investigation. It has been found that Sir John Ramsden is entitled to no more profit than six per cent. upon the money originally expended upon the construction of the work, that the dues consequently ought to be materially reduced, that the accounts ought to be open to public inspection, and that in fact Sir John is the trustee of the public. These matters have been represented to Sir John Ramsden, who, it has been understood, has promised to accede to the wishes of the public, and the stipulations of the act of parliament.

The Huddersfield Canal is one of the most stupendous monuments of human industry and skill to be found in the kingdom. It joins the Ramsden Canal at the south end of the town, and proceeds westward by the way of Longwood, Slaithwaite, and Marsden. It is then conveyed by a vast tunnel three miles and a half long, beneath the great mountain of Standedge, to within two miles of Dobcross, from which the canal, after crossing the river Tame in several of its windings, comes within

a mile of Lydgate, by Mosley and Staley-Bridge, and unites with the Ashton and Oldham Canal, near Ashton-under-Lyne. The navigation to Manchester is then direct, and from thence the communication by water and land is made daily to Liverpool, the great depôt of commerce on the western coast. It has been generally believed that this canal has answered better for the town, and for the country through which it passes, than for the proprietors. It has been a losing speculation, and many years will probably pass away before it pays common interest for the money vested in the undertaking, which was very considerable.

We shall now proceed to give some miscellaneous particulars relative to this town and its vicinity, which, although detached and unconnected, are neither uninteresting nor unimportant.

It might be supposed, from the high hills with which the town of Huddersfield is surrounded, and with which the parish and neighbourhood are intersected, that there should occasionally occur sudden floods in the vallies destructive to property and dangerous to life. This has more than once been the case in this district. In 1799, several mills and houses between Holmfirth and Hudddersfield were swept away by the floods, and one individual lost no fewer than eight hundred pieces of finished goods. In 1815, at Marsden, the inhabitants were alarmed by the exhibition of that singular phenomenon, a water spout, apparently formed of a dense black cloud, and resembling a long inverted cone, the lowest part of which seemed nearly to touch the ground, whilst above it the clouds were white and fleecy, and seemed much agitated by the water, which after falling, appeared to rise again rapidly up the vaporous spout with a spiral motion. A terrible tempest and a destructive flood ensued. The bursting of the great reservoir on Standedge was one of the most disastrous events of the kind which ever occurred in this part of the country. A similar event occurred at Holmfirth, on Sept. 21, 1820, when, after a continuance of heavy rain, the great reservoir above Black-Sike Mill burst its embankment, and rolled down the valley a prodigious volume of water, which forced down the buildings in its course, leaving the inhabitants and the workmen in the mill adjoining, and at Burn Lee dyehouse below, only just time to hurry to the heights, and escape its destructive fury. The flood commenced at seven o'clock in the evening, and the water had subsided at ten, but

the inhabitants did not dare to retire to rest. The next day presented a truly affecting scene of desolation; mud, stones, timber, broken furniture, work tools, and prostrate trees were spread over the fields for a considerable extent, and the herbage, fences, and buildings in many places were destroyed. Happily no lives were lost, although the wreck of property was very great.

It has been supposed, and not without reason, that the neighbourhood of Huddersfield was at one time dreadfully infested with wolves. The township of Wooldale, in the vicinity, probably took its name from its abounding with wolves, which were once so numerous in this part of the kingdom, that they attacked and destroyed great numbers of the tame beasts of the villages. The inhabitants, finding all their efforts to destroy them in vain, petitioned King Athelstan, beseeching him to grant them relief, by taking some effectual method to destroy those ferocious animals; for which service, they bound themselves, and their successors for ever, to give every year one thrave of corn, out of every carucate of land, in the bishoprick of York. Their petition was granted, and buildings erected in many places, particularly in the woods and forests, for the reception of dogs and huntsmen; by whose means these ravenous creatures were in a little time entirely extirpated. It is curious to remark, that the thrave of corn out of every carucate of land, was afterwards given by government to the cathedral of York; and is, to this day, called Peter-Corn.

During the course of the French Revolutionary war, the inhabitants of the vicinity of Huddersfield largely partook of that antigallican spirit which pervaded almost the whole population of the country. After the disruption of the peace, or rather armistice of Amiens, the number of the Huddersfield and Upper-Agbrigg volunteers amounted to three thousand men. They received their colours from Lady Armytage, and were commanded by Sir G. Armytage; they made considerable progress in military discipline; they constituted one of the finest bodies of men in the country; and there is no doubt but that the enemy would have felt their prowess, had it ever been necessary for them to have taken the field.

When the general peace induced the disbanding of the military array of volunteers, and excited hope that a new era of prosperity was about to dawn upon the country, the inhabitants

of Huddersfield reared a permanent and munificent monument of their gratitude, by founding a Dispensary, which, fifteen years afterwards, was connected with an Infirmary, and constitutes one of the greatest blessings of the country as well as ornaments of the town.

The frightful and distressing events which occurred during the existence of the Luddite combination, in 1811, we have described in their proper place in this History; and we have condemned in proper terms the horrible conspiracy which involved the murder of Mr. Horsfall, in broad day light, on his return from Huddersfield market. Some other occurrences of a similar character have still to be narrated, before we bring these miscellaneous details to a conclusion.

In 1817, general discontent prevailed throughout the West-Riding of the county of York, on account of the commercial distress. And numbers of the people regarding a radical parliamentary reform as the only permanent cure for the distressing and harassing evils to which they were exposed, were profoundly dissatisfied with government because of their inattention to the petitions of the people. These feelings were considerably heightened by certain political emissaries, who, in the spring of that year, came down into the north of England, and who, affecting to be themselves radicals, were, in reality, spies and instigators. The most distinguished of these characters was a person of the name of Oliver, a man of plausible manners and of insinuating address. Mr. Oliver, introduced by a reputed delegate, visited the reformers in Nottinghamshire, Warwickshire, and Lancashire, but the south-western part of the county of York was the favourite seat of his pestiferous mission. Here, as in other places, he and his travelling companion sedulously inculcated upon their dupes the belief, that the people in the metropolis, and in other populous parts of the kingdom, were ready to rise in open rebellion, and waited only to be joined by the reformers of the north, in order to overturn the government by physical force. To obtain credit with his employers for zeal and usefulness, he assembled several meetings of persons, whom he dignified with the name of delegates. One of these meetings was held at Thornhill Lees, on Friday, the 6th of June, at which Mr. Oliver attended in person. While the assembly, which consisted of about a dozen persons, were preparing for deliber-

ation, they found themselves surrounded by a strong detachment of military, headed by Major-General Sir John Byng, the commander of the district, by whom ten of them were secured, and conveyed to Wakefield, for examination before the sitting magistrates. Mr. Oliver, the prime mover of the assembly, was suffered to escape. The events of this day, however, led to a distinct recognition of his mission, and to a public exposure, through the medium of the press, of his official connexions. It was now no longer possible to conceal the fact, that a system of espionage had been resorted to, and the first minister of state, Lord Liverpool, when pressed upon the subject in the House of Lords, admitted "that Mr. Oliver had been employed by government to gain information from the disturbed districts;" but his lordship assured the house "that he had been discouraged from endeavouring in any way to excite, or to extend the disaffection which he was to assist in suppressing." A few days after the capture of the delegates at Thornhill Lees, a full bench of magistrates, with the venerable Lord Lieutenant (Earl Fitzwilliam) at their head, assembled at the Court-House in Wakefield, and after a patient inquiry into the circumstances of the case, the prisoners were all discharged; but two of them were detained by a Secretary of State's warrant, under the Habeas Corpus Suspension Act, on a charge of high treason. Two days after the meeting at Thornhill Lees, some hundreds of persons assembled about midnight, at a place adjoining the town of Huddersfield, called Folly Hall Bridge, under a delusive expectation that they would be joined by other insurgents from various parts of the kingdom, and that, when united, their force would be sufficiently strong to overturn the government of the country! The approach of a small body of yeomanry cavalry produced considerable alarm in the ranks of the insurgents, but they mustered military ardour sufficient to fire several shots, and one of the cavalry horses was wounded in the head. The yeomanry not considering it prudent to engage with so great a disparity of numbers, retreated for the purpose of obtaining a reinforcement, but, before they could return to the field, a panic had seized the motley assembly at the bridge, and, in a few minutes, their force was completely dispersed. Four and twenty persons, charged with having in some way participated in this futile enterprise, were subsequently apprehended and

committed to York Castle, and several others fled from justice and from their country. At the assizes, in July, ten of the prisoners were put upon their trial before Baron Wood, part of them charged with stealing fire-arms on their way to the place of rendezvous, and the remainder with aiding and abetting certain persons unknown, in firing at, with an intent to kill, maim, or disable Mr. David Alexander, the yeomanry cavalryman whose horse was shot in the head. Both the charges being ill supported by evidence, all the prisoners put upon their trial were acquitted, and the bills presented against the principal part of the other prisoners were thrown out. In fine, not a single conviction took place, and this ominous sedition terminated without the loss of a drop of human blood, either in the field or on the scaffold.

A similar affair took place three years afterwards. In 1820, the manufacturing parts of the country having laboured many months under extreme distress, a disposition to tumult and insubordination began to prevail amongst some of the people, and on the night of Friday, the 31st of March, a simultaneous rising was appointed to take place in the populous villages around Huddersfield, where a large number of pikes were found. A plan of approach from various points, for the purpose of capturing the town, and giving a signal of successful rebellion, by stopping the stage coaches, was organized, and partly carried into effect. Towards the hour of midnight, considerable bodies of men marched from the different villages to their appointed stations, Huddersfield forming the centre and point of attack. The eastern division bivouacked near the obelisk at Kirklees, (called the Dumb Steeple) and committed some excesses on two or three persons who were travelling in that direction; but from some cause not well ascertained, but probably from the detected treachery of their instigators, the insurgents, not only here, but at all the other stations, dispersed suddenly, and returned to their homes without making their intended hostile attack. The itinerant emissaries, of which there were numbers passing about the country, represented this as a premature movement, to remedy which, the night of Wednesday following was appointed for the breaking out of the grand rebellion, and Grange Moor, a large plain, centrally situated between Huddersfield and Barnsley, was the appointed place of rendezvous. A number of

infatuated men, principally from the town and neighbourhood of Barnsley, many of them workmen out of employment, and none above the rank of labourers, repaired to the moor in the course of the night. After waiting till morning in anxious expectation of the approach of a triumphant army, which they had been led to believe was advancing from the north on its route to London, they began to disperse, and their movements were considerably quickened by the appearance of a body of the king's troops, from Huddersfield. As soon as the first alarm had subsided, several of the insurgents, both in the neighbourhood of Huddersfield and Barnsley, to the number of twenty-two, were apprehended and committed to York Castle, where they were arraigned for high treason at the summer assizes, and charged with conspiring or intending to levy war against the king. On Monday, the 11th of September, an adjourned assize was held for the purpose of proceeding with the trials of these prisoners, but during the evening of the preceding day, an offer had been made to them by the authority of the law officers of the crown, to the effect that if they would consent to plead guilty of the charge preferred against them, their lives should be spared, and the sentence of death, which must be passed upon them, commuted to some more lenient punishment. Comstive, a disbanded soldier, and one of the heroes of Waterloo, who appears to have been the leader of the Barnsley division, and whose fate, had the trials proceeded, seemed inevitable, exerted himself with great vigour and success to obtain the acquiesence of his fellow prisoners in this proposal, which was in the end unanimously acceded to. The prisoners, on being placed at the bar, all pleaded guilty, and the final decision of the crown was, that they should all, without exception, be transported beyond the seas for the term of seven years.

One of the most disastrous events that ever occurred in the town of Huddersfield, was the failure of the banking house of Messrs. B. and J. Ingham and Co. This catastrophe produced extensive calamity, many individuals were utterly ruined, and it was long before the town and neighbourhood recovered from the shock. In another place we have given a list of the banking establishments at present existing in the borough of Huddersfield. Suffice it at present to state, that these establishments justly possess the confidence of the neighbourhood, and that they materially subserve commercial prosperity.

The most terrible fire which ever alarmed the inhabitants of Huddersfield, occurred on March 30, 1828. About two o'clock in the morning of that day, a most dreadful and destructive fire, supposed to be the work of an incendiary, broke out in the extensive premises of Messrs. Joshua Lockwood and Co., manufacturers of cotton and woollen cords, in Manchester-Street, Huddersfield, and the devouring element raged with such fury, that in about twenty minutes the roof of the principal mill fell in, and shortly after all the floors in succession; the whole factory, six stories high, then became one mass of fire, and the flames rose perpendicularly to such a height, as to be seen by all the surrounding country to a great distance. Fortunately, by dint of unremitting exertions, the remaining parts of the premises were preserved. This was the most dreadful conflagration which has happened in the town or neighbourhood of Huddersfield. The loss sustained was about £10,000, and no part of the premises was insured.

Considerable attention was excited in the neighbourhood of the town, about the time of the preceding calamity, by a highly interesting occurrence. It was the discovery of some very rare organic remains at Crossland Moor. The most remarkable of these relics, is that of a petrified fish, resembling the anguilla species, and about three feet six inches in length; near the head the circumference is about eleven inches, in the middle six inches and three-quarters, and just above the tail four inches. The singularity of this specimen is increased by the division of the whole length of the fish into joints about five or six inches from each other, resembling the joints of a branch or trunk of a tree. The exterior of each joint has also that sulcated appearance so common in many of these lithophytic remains, and which has often been compared to oriental bamboo. The number of joints in the fish are nine, but in some of the smaller specimens the exterior appearance is the same, though the joints are fewer. Along with these remains were collected some petrified shells, apparently of the muscle genus. The discovery of these interesting demonstrations of the tremendous diluvial convulsion, excited general interest.

Huddersfield, by the provisions of the Reform Act, sends one member to Parliament. The number of individuals entitled to vote is between six and seven hundred. At the first election,

Captain Fenton was elected member of parliament for this borough. But when that gentleman unfortunately put a period to his own existence, at the second election in 1833, the candidates put in nomination were, Mr. Blackburne, Mr. M. T. Sadler, and Captain Wood. The former was returned by a considerable majority. At the general election in 1835, Mr. Blackburne and General Johnson were the candidates, and the former was again returned.

The great, and almost the sole proprietor of this town, is Sir John Ramsden, Bart., whose family had a grant of the market by patent, dated as early as the 23rd of Charles II. The revenue derived from this property by the Ramsden family, is, at the present day, more than princely.

## CHAPTER II. ECCLESIASTICAL HISTORY.

### SECTION I. THE ESTABLISHED CHURCH.

In referring to the Ecclesiastical History of this vicinity, we shall include the parish of Almondbury, and some of the neighbouring places.

Huddersfield is a vicarage in the patronage of Sir J. Ramsden, Bart.

The Old Church has recently been pulled down, and a fine New Church is in the course of erection. It was dedicated to St. Peter, and was a small edifice, comprising a nave and aisles, a large projection similar to a south transept, a chancel and aisles, and an embattled tower at the west end. The whole appears to have been erected at different periods, though Dr. Whitaker says it was rebuilt about the time of Henry VIII.

Trinity Church, situated on an eminence, was built by the late excellent B. Haigh Allen, Esq., at Greenhead, at an expense of £12,000. The first stone of this edifice was laid in 1817, and the church was opened for public worship on Sunday, the 10th of October, 1819, having been consecrated two days before by the Archbishop of this province. The architect was J. Taylor, Esq. of Leeds. It is a handsome edifice, in the pointed style of architecture, comprising a nave and aisles, chancel, and embattled tower, with pinnacles at the west end. The interior is fitted up with much taste, and in the gallery at the west end, is a good organ. The church contains upwards of one thousand five hundred sittings, of which one third are free seats. Its situation, which is on the north-west side of the town, is very commanding, and from every part of the surrounding country, it forms a beautiful object, at once picturesque and impressive.

Paddock Church, built by the parliamentary commissioners, is a neat edifice, with a tower, in the perpendicular style of architecture. The first stone was laid November 5, 1828, and the church was completed in 1830. The contract amounted to £2 606 12s. 2d. It will hold four hundred and eight persons in pews, and four hundred and fifty-nine in free seats.

St. Paul's Church, in Ramsden-Street, also built by the parliamentary commissioners, is an elegant edifice, with a tower and spire, erected from the designs of P. Atkinson, Esq. The first stone was laid November 13, 1829. The contract was £5,486 15s., and the number of persons it will hold, one thousand two hundred and forty-three, of whom three hundred and eight can be accommodated with free sittings.

The church at Longwood is a perpetual curacy, dedicated to St. Mark, and valued in the parliamentary return at £116 8s. The vicar of Huddersfield is the patron.

The church at Marsden is a perpetual curacy, valued in the parliamentary return at eighty pounds per annum.

The church at Scammonden, is also a perpetual curacy under Huddersfield, but the population of the whole chapelry is very small.

The church at Slaithwaite, is also a perpetual curacy under Huddersfield, and it is valued in the parliamentary returns at one hundred and twenty-nine pounds.

Christ Church, at Woodhouse, near Deighton, a beautiful and chaste edifice, the architecture in the style of the thirteenth century, was erected by the late John Whitacre, Esq., in whom and his heirs, by act of parliament, the living is vested.

The church at Golcar was erected from the designs of J. Atkinson, Esq. It is a handsome edifice in the early pointed style of architecture, having a tower and a well proportioned spire. It will seat five hundred and twenty persons in pews, and four hundred and thirty in free seats.

Lindley has a new church, the first stone of which was laid June 11, 1828, and it was consecrated September 7, 1830. It is a neat edifice of pointed architecture, consisting of a nave and chancel, with an embattled tower at the west end. The details of this edifice are of all periods, and many entirely fanciful. This church will hold four hundred and eight persons in pews, and four hundred and fifty-nine in free seats. The contract came to £2,615 15s. 8d. J. Oates, Esq. was the architect.

At Almondbury, in ancient times, was a Saxon church, built by the celebrated Paulinus, and dedicated to St. Albans. Now, the village is the centre of an extensive and numerously populated parish. The benefice is a vicarage, valued in the Liber regis at £20 7s. 11d. Patrons, the trustees of the free grammar school of Clitheroe, Lancashire. The church, dedicated to All Saints, is a neat structure of pointed architecture. The roof of the nave is in fine preservation; it is flat and panelled, and on a filleting round the whole of it, are some curious verses.

The church at South Crossland, erected on high ground, was built by Mr. Atkinson, of York, and is a very plain building of early pointed architecture, with a tower at the west end. The first stone was laid on the 15th of October, 1827, by the Rev. Lewis Jones, the vicar of Almondbury, and the church was consecrated September 8, 1830. It is dedicated to the Holy Trinity, and contains seven hundred sittings, of which three hundred and twenty-two are free. The contract was £2,321 4s. 1d. The site was given by Richard Henry Beaumont, Esq.

The church at Honley is a neat building, it is a perpetual curacy in the patronage of the vicar of Almondbury, and is valued in the parliamentary returns at £124 9s. 6d.

The new church at Nether-Thong deserves to be accounted one of the first of the smaller class of the churches erected by the parliamentary commissioners, both as regards the chasteness and elegance of its style, and the moderate charge at which it was built. Mr. Chantrell, of Leeds, was the architect.

The chapel at Meltham is a good country edifice, dedicated to St. Bartholomew.

The new church at Lockwood, is an elegant edifice of decorated pointed architecture. It has a small bell turret on the roof, and, to the credit of the architect (R. D. Chantrell, Esq.), all the details are from specimens of the period he has chosen for the building. The first stone was laid September 4, 1828, and the church was consecrated September 8, 1830. It will contain five hundred and twenty-two persons in pews, and three hundred and ninety-eight in free seats. The contract was £2,950 15s. 3d. The site was the gift of Sir J. Ramsden, Bart.

The new church at Linthwaite, was built by the same architect who erected the church at Golcar, and is very similar in style and appearance. The first stone was laid April 9, 1827,

and it was completed in 1829. It will contain eight hundred persons, two hundred of whom are accommodated with free seats. The contract for the building amounted to £2,969 2s. 10d.

The benefice of Kirkheaton is a vicarage, valued in the Liber Regis at £13 6s. 8d. Patron, the King.

The present church, built in the reign of Edward III., pays a pension of £4 per annum, as a mark of its dependence upon that ancient and fruitful mother of churches, Dewsbury, from which it appears to have been severed about the time of the first Earl of Warren.

Holmfirth, in the parish of Kirkheaton, has a chapel. It is a perpetual curacy under Kirkburton, valued in the parliamentary returns at £123 2s. This is the only chapel in the parish of Kirkburton, of the antiquity of which there is nothing known certain, but it was probably erected in the reign of Edward VI.

The benefice of Kirkburton is a rectory, valued in the Liber Regis at £25 13s. 9d., in the patronage of T. R. Beaumont, Esq. The church is dedicated to St. John the Baptist. After the origin of local names, the first race of mesne lords who appear at this place, bore the denomination, de Heton. They were benefactors to the house of Fountains, and to their piety, the parish church may with great probability be ascribed. The payment of £1 3s. 4d. to the church of Dewsbury, proves its ancient dependence on that church, from which it was probably severed about the year 1200. In the church-yard is a gigantic yew-tree, supposed to be coeval with the church, as it could scarcely have attained to its great magnitude in less than six centuries. In the north aisle of the choir, is a cumbent statue of Sir Richard Beaumont, of Whitley, Bart.; of this family, who have long been lords of this manor, are several other memorials in this church.

## THE INDEPENDENTS.

The ejected ministers, those fathers of Nonconformity, in the vicinity of Huddersfield, were not numerous. They were—

Mr. DAVID DRURY, of HONLEY.—He was a native of Scotland. After his ejectment he returned thither, where he

fared much better than many of his brethren in the reign of Charles II. but was continually changing his place. He died at Edinburgh, about the time of the first General Assembly, in the reign of King William. He was eminent for piety, and for his gift in prayer.

Mr. CHRISTOPHER RICHARDSON, at KIRKHEATON.—After his ejectment, he retired to his own house at Lassell-Hall. Besides preaching on Lord's days, he had a lecture in his house once a month, in which several of his brethren united. He afterwards went to Liverpool, where he preached once a fortnight, and the intervening day at Toxteth-Park Chapel. His preaching was to the last, very neat and accurate, though plain and popular. He had a healthful constitution, which continued till old age. He died in December, 1698, aged about 80. He was mighty in the scriptures, being able on a sudden to analyse, expound, and improve any chapter he read in the pious families which he visited. In Yorkshire he was much followed. A neighbouring minister, whose parishioners used to go to hear him, complaining once to him that he drew away his flock, Mr. Richardson answered, "Feed them better, and they will not stray."

The ejected ministers, however excellent their motive, and however valuable their principles, left behind them no permanent monuments of their zeal, in the parish of Huddersfield. The establishment and increase of many of the Dissenting churches in the parish, are to be ascribed to much more modern times, and principally to the labours of an individual who will be held in everlasting remembrance. Of this individual we shall present the best account we can find.

The Rev. Mr. VENN was born at Barnes, near Richmond, Surry, in the year 1725. His father was a clergyman of considerable eminence; and the son being at an early age intended for the same profession, he went through his academic studies with great reputation, and was elected Fellow of Queen's College, Cambridge. Some time after his ordination he met with "Law's Serious Call," which he read with great attention. The effect produced on his mind by this writer's arguments in favour of a holy life, were strong and lasting. He eagerly

perused his other publications, but found in them a degree of mysticism and obscurity relative to some of the important truths of Christianity, which by no means afforded him equal satisfaction.

Removing from a retired situation to Clapham, near London, he became acquainted with many religious characters, from whose society, and from perusing the writings of the Rev. Mr. Walker, of Truro, he derived great advantage. With the more enlarged views he now had of the gospel system, his zeal and assiduity increased; so that his labours, while curate of Clapham, were blessed to many. Through the interest of Lord Dartmouth, or of the munificent John Thornton, Esq., the vicarage of Huddersfield was presented to Mr. Venn, about the year 1759. The situation in which he was now placed, was, in almost every respect, a contrast to that he had left. To use the expression of a highly respected minister, who was not only an eye witness of what then passed, but was one of the happy subjects of the change produced,—"When Mr. Venn came to this parish, he found it, and all the country round, in worse than Egyptian darkness, dead in trespasses and sins; yet, the difficulties he had to encounter were so far from restraining his exertions, that they inspired him with renewed ardour and zeal. His language and address were dignified, masculine, and energetic.—He prophesied over the dry bones with the solemnity of a messenger from Heaven. His preaching was exceedingly alarming;—hundreds, and I may even say thousands, flocked to hear. Many were pricked to the heart, and were constrained by the power of Divine grace to flee from the wrath to come: so great a change in a short time was perhaps never witnessed in modern times. The minister laboured day and night, in season and out of season, redeeming every opportunity for sowing the blessed seed of the word among his hearers:—he indeed travailed as in birth to have Christ formed in them. It is impossible for me while I retain my memory ever to forget, and by any language half to express, what I have seen and felt under his commanding voice. His exhibitions of the purity, spirituality, and extent of the Divine law; the exceeding sinfulness of sin; the glories of the person, the boundless fulness and unsearchable riches of Jesus the Saviour; the work of the Holy Spirit upon the heart; and the method of grace in perfecting the saints

unto glory; were striking and impressive beyond description. During the space of more than four years, I had the privilege to hear him expatiate on these and other subjects with increasing delight. He was the means of introducing many valuable clergymen into this parish and neighbourhood, among whom may be mentioned the late Rev. Mr. Burnett, Mr. Powley, Mr. Wilson, and Mr. Ryland, who were all successively curates in this parish, though most of them afterwards removed to other important situations." During Mr. Venn's continuance at Huddersfield, he published a volume of sermons, which he dedicated to the worthy gentlemen at Clapham, to whom he felt himself under great obligations. But the most popular and useful of his publications, was, "The Complete Duty of Man." This work greatly contributed to the diffusion of Divine truth through every part of the kingdom, and, in a great measure, superseded the circulation of one under a similar title, inculcating very different doctrine, and which, as before observed, had formed a part of almost every library.

Mr. Venn remained for about eleven years at Huddersfield; but his incessant labours produced such an effect upon his bodily health, perceptible not only to himself but to his friends, that he thought it advisable, when in the height of his usefulness and popularity, (though to the regret of thousands), to quit the important station for one more retired, and better suited to his declining years. This was in the year 1770, when he removed to Yelling, in Huntingdonshire.

Perhaps no parish minister was ever honoured with greater success than Mr. Venn, during his residence at Huddersfield. He might, without impropriety, be termed the apostle of the extensive sphere in which he moved. A few aged, who yet survive, speak of him with rapture; and while they consider him as their spiritual father, they are waiting for the period when they hope to meet him again, as the children whom God hath given him. Mr. Venn, like his friend Mr. Grimshaw, appeared to have one great object in view, to make men Christians; "to turn them from darkness to light, and from the power of Satan to God." He was eminently distinguished by a catholic spirit, with respect to other denominations of professing Christians. The image of Christ, and the spirit of Christianity were dear to him, wherever he saw the traces of them. It is well known that by the

recommendation he prefixed to the "Reign of Grace," he was the means of bringing Mr. Abraham Booth, the writer of it, till then in an obscure situation, to public notice. After his removal to Yelling, he occasionally visited his late charge; and he could not witness with indifference the efforts they made to perpetuate the good work he had begun, and their determination to hear elsewhere, when they could not do it to their satisfaction from the pulpit he once occupied, that blessed Gospel which had been the power of God to the salvation of their souls. Great numbers of young persons were among the fruits of Mr. Venn's ministry; and of these, at least thirteen, many of whom went through a course of preparatory studies with the Rev. Mr. Scott, of Heckmondwike, near Wakefield, became useful, and some of them very eminent ministers, chiefly in the Independent Connexion—none of them now survive. Mr. Venn's residence and ministry at Huddersfield, were not only productive of important results in a religious point of view, but in promoting civilization and laudable exertions for the temporal welfare of the neighbourhood. The truth of Scripture has in all ages been verified; "Righteousness exalteth a nation, but sin is a reproach to any people." "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." True religion, while it purifies the soul, elevates the mind above degrading, licentious indulgencies, and directs its energies into an useful channel. To all human appearance, the parish of Huddersfield, even in a commercial point of view, would never have been what it is, but for the spirit of inquiry which was excited at the period now referred to:—for though our holy religion principally directs the attention to those things which are not seen and eternal, it inculcates principles which are the best bond of civil society, and enjoins such an use of the world, as will lead to every proper exertion for our own temporal good, and the welfare of all around us."

The influence of Mr. Venn's character and labours in the cause of religion, will be made abundantly evident, in the course of the following details.

One of the fathers of Dissent in the neighbourhood of Huddersfield, was the Rev. W. Moorhouse. And as such, a longer account of him than is usual, is demanded at our hands.

He was born August 15th, 1742, O. S., at Shephouse, near Peniston, Yorkshire; his parents being plain, respectable people, in the cloth business, to which also their family was brought up.

Mr. W. Moorhouse's religious impressions took place when he was very young, as is generally the case with those destined by Heaven for ministerial usefulness; but by what means they were first excited does not fully appear; most probably they arose from attending the meetings of the Wesleyan Methodists, who then first began to flourish in Yorkshire; for in a family belonging to that denomination, he resided as a cloth-maker five or six years. About this time, he frequently, on the Sabbath, walked to Huddersfield and returned, a journey of twenty-five miles, after hearing the Rev. H. Venn, vicar of that place, who was truly "a burning and shining light," where "gross darkness covered the people;" of whose ministry he was a warm admirer, and Mr. V. saw in his young hearer the presages of future eminence and usefulness. Soon after this period, Mr. M. commenced business for himself, and by industrious frugality had so fair a prospect, that many of his acquaintance blamed him for relinquishing it as soon as he did, for the Christian ministry, especially as he was recently married. This served, however, to exhibit the purity of his motives, and cut off all "evil surmisings." His affectionate wife was Sarah, daughter of Mr. Roebuck, one of his neighbours; by her he had six children, two of whom survive him; one has been eighteen years in the ministry, at West Melton, near Rotherham. Mr. M.'s second wife was Frances, the relict of Mr. Haigh, near Huddersfield; she died July 23rd, 1807.

He was many years connected with the Methodists, being noticed for his superior abilities in leading their prayer meetings, and preaching occasionally for them, till his views on the five points became thoroughly changed; especially on Redemption and man's Free Will. This extensive alteration arose—not from a fickle temper, a whimsical love of novelty, or a cavilling spirit; much less from party ambition; but from deep conviction and diligent study of the Scriptures, to which, doubtless, the enlightened ministry of Mr. Venn and of Mr. Thorpe, then at Masbro', near Rotherham, and whom he occasionally heard, greatly contributed. Such was Mr. M.'s reputation and influence, that a division occurred among the Wesleyans, part of the

society encouraging him to preach his new Calvinistic doctrines in his own house and the adjacent places, and many flocked to the standard. He was soon invited to preach in Huddersfield, where, on New Year's Day, 1772, he opened a new chapel, erected under the encouragement of Mr. Venn, who being soon to leave the town, and knowing that many in his congregation were disposed to forsake the Church establishment, gave them, with a liberality very uncommon, his cordial sanction, recommending Mr. Moorhouse as their minister. Mr. V. also printed an affectionate pastoral letter to the people, dated the very week that the chapel was opened. The election of a preacher among the new Dissenters was by vote of all who subscribed half a guinea to the building, which caused no small canvassing and exertion for three candidates, Mr. M. obtaining the situation by a majority of only one vote, and that a casting one. His competitors were, Mr. Dawson, of Cleckheaton, and Mr. Crossley, of Booth, with whom he always lived in the greatest friendship. It is something singular, that after his election as minister by the congregation, a church was formed, who unanimously called him to the pastoral office, in which he continued among them above fifty years, with great acceptance and success.

Between Mr. Moorhouse and Mr. Venn, existed a very affectionate intercourse, as appears from the epistle printed in a note,* written when the former was newly settled at Hudders-

*Yelling, September 26th, 1772.

Dear Sir,

It gives me great pleasure to hear you express your sense of your own inability for your present office and station, for God only imparts his Spirit to the humble; and when, with the prophet, we cry out, "I am a child and cannot speak,"—when we feel the truth of our case, our prayers will come up before the Lord, and he will have the glory of his own gifts.

The work of a minister requires much labour, much reading, much prayer, and much of the Spirit which was in Christ; much labour in preaching, in exhorting, in improving, after we have watched for, and obtained opportunities of introducing profitable discourse; much reading of the word of God, and some of the most excellent writers, to whom he gave heavenly wisdom; for by this means, are communicated to us new views, and new discoveries of a deeper and more spiritual nature, though the truths are the very same. And we shall not grow stale and unedifying to our people, by repeating the same doctrine in almost the same words; but be led to treat of a variety of subjects, all having the same tendency to make sin appear an infinite evil; to make Christ appear an infinite benefactor; to

field, and the latter had removed to Yelling. The document is worthy of being rescued from oblivion, because exhibiting, by a noble instance of Christian charity, the kindness of a father anxious for the welfare of a son in the gospel of Christ; abounding also with most important counsel to ministers in general, and highly calculated to silence the outcry raised against Calvinism, as an illiberal and licentious system. Doubtless Mr. Venn's Calvinism was derived from the venerable Articles of the Church of England; Mr. Moorhouse thought much as Mr. Venn, and however high the latter might be in doctrine, he wrote that valuable practical book, "The Complete Duty of Man."

engage the heart actively for him, without any selfish reserve. Our office requires much prayer in secret; because the word of God, and much less the work of his servants, will be of little service to us, unless we constantly, not only before we read, but in reading, present ourselves before the Lord as blind Bartimeus, earnestly begging for more of that eye-salve, that divine unction, which teaches us all things. And after such solemn and heart-felt exercises, we shall come into the pulpit as Moses did from the mount, and the people will see something of a glory put upon us, and feel from the fulness of our matter, the liberty of our speech, the clearness of our ideas, and the authority with which we deliver ourselves, that "a prophet of the Lord is among them."

And after all this, we have still need of patience. Many will be of a carping temper; many self-conceited and headstrong, laying stress upon points,—to say the most, of "doubtful disputation;" many will be ready to divide, and many leave us for that very thing which the Lord himself enables us to do for his sake; I mean, delivering the truth without the least respect of persons. I am, you know, a Calvinist by principle, as well as yourself, and I rejoice to hear you preach doctrines practically and experimentally; in this way only the Lord will bless you. Many Calvinists are most unscriptural in their manner of preparing their doctrine, and therefore without success in their work. God frowns upon their way of handling his own truth; a way which exposes it to the world, and makes it suit the taste of a hypocrite.

It is with concern for that poor, aged man, Mr. W——, that I hear of his proceedings at Huddersfield. I would advise you never to speak against him, or the Methodists, only speak against their errors, without mentioning any names; for I have often grieved to hear much precious time spent in exposing their errors in private company by name, when all present were free from them. Better, much better, is it to establish the truth by strong proofs from Holy Writ, and leave it to Mr. W. or the Baptists, to make their pulpits places to rail in.

God's name be praised that your church is in a flourishing condition. It has my daily prayers. Remember us also at the throne of grace. I shall be glad to hear from you, as my successor to a people whom I shall always love, and hope to meet in glory. From your affectionate fellow-labourer in the Gospel,

H. VENN.

According to his circumstances, his own charity was also active, for he had a feeling heart; and an instance among many is known, of his taking the entire charge of an orphan boy, about three or four years old, left by the Rev. S. Midgley, a dissenting minister, near Penistone, Yorkshire; nor did his contributions and solicitations for the aid of others cease, till the youth was comfortably settled in the world. Thus, in various ways, he "delivered the poor that cried, and the fatherless, and him that had none to help him; and caused the widow's heart to sing for joy."

The ever busy tongue of slander, anxious to scatter upon him "the poison of asps," once ventured (what will it not venture?) seriously to attack Mr. Moorhouse's moral character; but was soon glad to retire, silenced, ashamed, and confounded, nor did she ever after dare to raise her voice against him. Among his own people, such were his veracity and punctuality, that it became proverbial for them to say, "If Mr. Moorhouse promise, we have him safe;" and he was exceedingly displeased, even in things of minor importance, to see so many careless of their word and engagement.

In 1792, he printed a small pamphlet, "The Refutation Refuted;" being a defence of the Deity of Christ, against Mr. Smart's professed "Refutation" of some sentiments advanced by Mr. Elliott, a Wesleyan preacher. The whole impression of Mr. Moorhouse's tract, which displays great fairness and sound argument, was sold in a few days. After this, he never appeared as an author, except in a sermon preached before "The London Missionary Society."

Notwithstanding his undeviating habits of the strictest temperance and regularity, Mr. Moorhouse, several years before his death was afflicted with a most excruciating disease, which rendered the cathetre often necessary. Many times was he rescued apparently from the grave, by the watchful care of his affectionate friend, the late R. Houghton, Esq., whose medical skill was only exceeded by his steadfast religion. Often, before his "appointed time" arrived, Mr. Moorhouse summoned his children from a distance, "to see him die;" and in such interesting circumstances, gave that advice which should never be forgotten. At one time, to his son in the ministry, he said, "I have been searching for my evidences, and have found it hard

work." He then intimated how he had been blessed with this happy discovery to his unspeakable consolation; and, generally at parting, gave his son a most solemn charge to remember the awful responsibility of the sacred office. In this good man's chamber of suffering, were found scraps of paper, on which he had written such ejaculations as, "O Lord, let me be afflicted, but in mercy."—"Patience."—"God be merciful to me a sinner."

When sufficiently restored to have, as he said, "a new lease granted, though certainly a short one," he filled his office with additional interest; testifying his strong regard to an affectionate people, from whom he had been twice invited, with tempting offers, to remove; but increasing debility soon rendering an assistant necessary, the Rev. B. (now Dr.) Boothroyd became his colleague, whose long previous acquaintance and esteem made the union greatly to their mutual satisfaction. After enjoying, for several years, great comfort in this connexion, his infirmities were such, that in a letter dated August 29th, 1822, he finally resigned his charge, with the deepest regret, which his people returned in a manner worthy of themselves.

At Midsummer, 1823, he sunk rapidly under his disease; and in July, a most violent attack summoned him to the grave. During his last few months, he was wholly absorbed in spiritual objects, and a preparation for heaven; for, after his resignation, he considered himself as having little else to do but to die; and, when lying down in bed, would often survey himself, to see how much, or rather how little space he should occupy in his grave. Frequently would he dwell on Christ's merciful intercession, as extending to all his followers; quoting our Lord's words, "Neither pray I for these alone, but for them also which shall believe on me, through their word;" adding, "I am sure I have believed their word." He would often say, "I have nothing of my own to rest upon, nothing to recommend me to God; I am a poor sinner of myself,—no goodness in me,—Christ and his Cross."

Early in the morning of July 29th, when Mr. Moorhouse was nearly eighty-one, the "vital spark of heavenly flame," which had exhibited for several days only a quivering light, was gone. Thus lived, and thus died, this excellent man. His interment was attended by a large assembly, who made "great lamentation." The Rev. J. Cockin, of Halifax, gave an address

in the chapel, and at the grave; on the Sabbath but one following, the Rev. J. Toothill, of Hopton, preached to a most overflowing audience, from Acts xi. 24.—"He was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord."

The Independent denomination in the vicinity of Huddersfield, established by the labours of this excellent man, rapidly increased. Besides the large chapel, at High Field, another spacious, beautiful, and commodious edifice, has been built in Ramsden-Street. This is one of the best and most elegant edifices of the kind in Yorkshire. It was opened in 1826; and its first minister was, the Rev. J. Eagleton, one of the most talented and useful ministers ever known in the West-Riding of Yorkshire. The estimation in which he was held, may be ascertained by the fact, that in one day, in 1829, no less a sum than six hundred and thirty-six pounds was collected by his congregation, to defray the expences incurred at the erection of the place. Mr. Eagleton's death was justly and universally lamented; he was one of the best men and ministers who ever lived.

The other Independent chapels in the vicinity, are, the chapel at Honley, that at Holmfirth, that at Dogley-Lane, that at Shelleg, that at Marsden, and that at Hopton.

## THE WESLEYAN METHODISTS.

The labours of Mr. Wesley in Huddersfield, as in Halifax, were very abundant. We shall pursue the same plan in this, as in the preceding book, and shall make some extracts from the Journals of Mr. Wesley relative to this place.

The first time Mr. Wesley mentions Huddersfield, occurs under the day of June 9, 1757. He says, "I rode over the mountains to Huddersfield. A wilder people I never saw in England; the men, women, and children, filled the street as we rode along, and appeared just ready to devour us. They were, however, tolerably quiet while I preached; only a few pieces of dirt were thrown; and the bellman came in the middle of the sermon, but was stopped by a gentleman of the town. I had almost done, when they began to ring the bells; so that it did us small disservice. How intolerable a thing is the Gospel of

Christ to them who are resolved to serve the Devil." And again, in 1759, he says, "I preached near Huddersfield, to the wildest congregation I have seen in Yorkshire; yet they were restrained by an unseen hand, and I believe some felt the sharpness of His word."

Mr. Wesley, with reference to July 6, 1767, informs us, "In the evening, I preached at Halifax, where I had the pleasure of meeting Mr. Venn, with whom, in the morning of Saturday, the 7th, I rode to Huddersfield, and preached between eleven and twelve. The church was pretty well filled, considering the short warning. At half an hour after one we took horse. The sun shone burning hot, and the wind was in our back; but very soon the sky was overcast, and the wind changed and blew just in our face all the way to Manchester. It was with difficulty that I preached in the evening, my voice being exceeding weak, as I had preached three times a day for ten days, and many of the times abroad."

The following are miscellaneous entries in the Journals.

August 8, 1766, "I rode over to Huddersfield. The church, though large, was exceeding hot, through the multitude of people; on whom I enforced St. Paul's words, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' How we should have rode back, I know not; but that the wind, which was in our face as we came, was again in our face as we returned. At Birstal, we found many of our brethren from various parts. One of them was mentioning a remarkable case. David Prince, of Thorner, near Leeds, had been stone-blind for many years, and was without God in the world till past fourscore. At about eighty-one, he received remission of sins, and from that hour, he never lost the sense of it. When he was asked how he did, his answer was, 'Happier and happier.' In the eighty-fifth year of his age, his spirit returned to God."

April 26, 1779, "I preached at Huddersfield, where there is a great revival of the work of God. Many have found peace with God. Sometimes sixteen, eighteen, yea, twenty in one day. So that the deadly wound they suffered, when their Predestinarian brethren left them, is now fully healed; and they are not only more lively, but more in number, than ever they were before."

Tuesday, 27th, "I saw a melancholy sight indeed! One

that ten years ago, was clearly perfected in love, but was worried by Mr. ——— day and night, threaping him down 'he was in a delusion,' that at length it drove him stark mad; and so he continues to the present day. Observe! it was not perfection drove this man mad, but the incessant teasing him with doubtful disputations."

Wednesday, 28th, "I had promised to preach at six in the morning, to the poor prisoners at Whiteley. Though the ground was covered with snow, so many people flocked together, that I was constrained to preach in the court of the prison. The snow continued to fall, and the north-wind to whistle round us; but I trust God warmed many hearts."

July 23rd, 1781, "I preached at Yeadon to a large congregation. I had heard the people there were remarkably dead; if so, they were now remarkably quickened; for I know not when I have seen a whole congregation so moved."

Tuesday, 24th, "We had fifty or sixty children at five, and as many, or more, in the evening; and more affectionate ones I never saw. For the present, at least, God has touched their hearts. On Wednesday and Thursday, I preached at Bradford and Halifax. On Friday, at Greetland Chapel, and Huddersfield. After preaching, I retired to Longwood-House, one of the pleasantest spots in the county."

Saturday, 28th, "I preached at Longwood-House, at Mirfield, and at Daw-Green."

April 30th, 1788, "About eleven, the service began at Honley. After the Curate had read prayers to a large and serious congregation, I preached on 'It is appointed for all men once to die.' I believe many felt, as well as heard the word. About six, I preached at Huddersfield, where our brethren are now all at peace and unity with each other. In the evening, I went to our quiet and delightful retreat at Longwood-House."

Thursday, May 1st, "The congregation at five, was exceeding large, coming from many miles round: but that at Shelly, a lone place, six or seven miles from Huddersfield, where I was constrained to preach in the open air at nine, was six or seven times larger, indeed the largest I have seen since I left Manchester; and the power of God was eminently present, both to wound and to heal. I believe the congregation at Wakefield, in the evening, was larger even than this; and the verdure of the trees,

the smoothness of the meadow, the calmness of the evening, and the stillness of the whole congregation, made it a delightful sight.

The Wesleyan Methodists at Huddersfield, as well as at Halifax, have become a very numerous, a very active, a very useful, and a very influential body. There are two circuits in the range of country to which we are now adverting—the circuits of Huddersfield, and Holmfirth, In the first there are stationed three travelling preachers, and a supernumerary; and at Holmfirth, two travelling preachers. The Methodist chapels in the neighbourhood are too numerous to be distinctly specified, they are found in every village containing any considerable population, and the active local agents of the society penetrate to the most secluded villages to preach the gospel. The elegant chapel in Queen-Street, is one of the most commodious, and until the erection of the new places in Leeds, was the largest, chapel in the West-Riding of Yorkshire.

The NEW CONNEXION METHODISTS have a very flourishing interest in Huddersfield; their chapel in High-Street is an excellent building, and the numbers in the society are increasing. This body have in Huddersfield circuit, three chapels, eleven societies, two circuit preachers, twenty local preachers, and upwards of seven hundred members.

The ROMAN CATHOLICS have recently erected a very ornamental edifice, as a place of worship, in Huddersfield.

The SOCIETY of FRIENDS have a place of worship in this town, characterised by their usual neatness.

The BAPTIST interest in the neighbourhood of Huddersfield, originated at Salendine Nook. This interest, which in a great measure owed its origin to itinerant preaching, was established August 24th, 1743, when the church consisted of twelve members, several of whom were dismissed from Rodhill-End and Slack, in the parish of Halifax. Mr. Henry Clayton had preached to them many years, but was ordained pastor at this time; Mr. Wilson, of Rawden, Mr. Jackson, of Barnoldswick, and Mr. Thomas Ashworth, of Cloughfold, assisting at the ordination. Mr. Clayton was pastor of the church thirty-three

years. For a long course of years he had laboured with little apparent success; but, in the latter part of his ministry, the congregation increased, and many were added to the society, who were the fruits of Mr. Venn's ministry. Mr. Wood was invited to be Mr. Clayton's assistant, and was received into the family of Mr. Ingham, where he was generously entertained for several years. Mr. Wood succeeded Mr. Clayton, after having been his assistant for about four years, and was pastor above twenty years. He died in September, 1794.

Mr. Wood was remarkably circumspect and exemplary in his conduct—steady in his attachment to what he believed to be right, whether in principle or practice.—His judgment was correct; and he was well skilled in casuistical divinity; but his preaching was plain and practical, especially for the last twenty years of his life.—During this period, he was fully convinced of the propriety and necessity of a ministerial call to the unconverted; and it is worthy of remark, that after he had this conviction, and acted upon it, his labours were abundantly more successful than before. He was much attached to the writings of the late President Edwards; but the Bible was his chief delight, and he studied his sermons with great assiduity; he wrote them almost at length, though he did not use notes in the pulpit. He was the author of an excellent association letter on religious zeal.

Mr. Fawcett gives the following particulars relative to this denomination in this neighbourhood. "A brief narrative has already been given of the distinguished success which attended the labours of the Rev. Mr. Venn, during his continuance at Huddersfield. He was, as has been related, the great instrument in the hand of God of the diffusion of Gospel light in that neighbourhood. To that period we may refer, as being the happy commencement of what afterwards took place in that populous manufacturing district, among the Baptists, Methodists, and Independents. 'As a wise master builder, he laid the foundation, and other men built thereon.'

"At the removal of this truly great man from Huddersfield, the crowds who had followed him from different places, with so much earnestness and delight, became like sheep deprived both of their shepherd and of the pasture where they had been so richly fed. A considerable body formed themselves into a society

on the Independent plan, and erected a spacious edifice for public worship, where a large congregation was soon collected, and long continued to attend, under the ministry of that venerable minister of Christ, the Rev. Mr. Moorhouse. Another considerable society on the same plan was established at Holmfirth. Others connected themselves with a small Baptist church at Salendine Nook, then under the pastoral care of the Rev. Henry Clayton, who, though he preached there, lived at a farm near Wainsgate. The interest, previously to the accession and the removal of Mr. Wood, from Halifax, to be co-pastor with Mr. Clayton, was in so low a state, that the collections scarcely served to defray his journeying expenses."

Mr. Benjamin Ingham, of Lockwood, having received the word with joy from the lips of Mr. Venn, knew its value by an experience of its power on his own soul. Being in very extensive business as a cloth merchant, he had, among his other premises, a large room which he appropriated to the worship of God, principally for the use of the Baptists, to whom he now decidedly attached himself. Salendine Nook, where he was a member, was at the distance of three miles, and like many other meeting houses which the Baptists formerly erected, stood in a very solitary, dreary situation. He, however, made a point of attending there with his family regularly on Lord's days, till towards the close of life, when he generously, at his sole expense, erected a handsome place of worship, for the convenience and accommodation of Lockwood and the neighbourhood.

Besides the Baptist Churches mentioned above, there is a numerous congregation at Blackley;—another in a wild region denominated Pole Moor;—another at Meltham;—and to them another may be added at Slaithwaite.

## CHAPTER III.

## SURVEY OF THE VICINITY OF HUDDERSFIELD.

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The attention of the reader will now be directed to the different villages in the neighbourhood of Huddersfield,—then we shall return to the town, and close the book by some local descriptions and details.

*Lockwood* is a village and township, in the parish of Almondbury, and same wapentake as Huddersfield, now nearly united to that populous and flourishing town; it is beautifully situated in the valley of Holme, and in the midst of a romantic and finely sheltered country. The great attraction of this place is its spaw and baths, already described.

*Lindley*, or Lindley-cum-Quarmby, is a township, in the parish of Huddersfield, about two miles N. W. of that town. The manufacture of woollen goods is carried on extensively in the township.

*Deighton and Sheepridge* form a populous portion of the hamlet of Fartown, in the parish of Huddersfield, about two miles N. E. by E. from that town. The manufacture of velveteen and woollen cords are the branches prevailing here.

*Golcar* is a populous township, in the parish of Huddersfield, in the upper division of the wapentake of Agbrigg, West-Riding; extending from about two to five miles west from Huddersfield. The manufacture of coarse woollen cloths, chiefly for the Huddersfield market, is carried on here very extensively; and finer cloths are likewise made, with which some of the inhabitants travel through different parts of the country. In the production of these articles, a very considerable power from water and steam is employed; there being in motion, in the two townships of Golcar and Longwood, twelve water wheels, of the united power of 170 horses, and three steam engines, equal to the

exertion of 57 horses. Here are also two free schools, erected by subscription, in 1816; and one upon the national plan, opened in 1831.

*Longwood* is a chapelry, approaching to within about a mile and a quarter of Huddersfield, and extending to about four miles and a half north-west from it. The manufactures are of the same nature as those existing in Golcar. A school was founded here, by William Walker, in 1731, for the education of forty children of both sexes, who are taught reading, writing, and some of the necessary rules in arithmetic. About two miles from Huddersfield, near the main road leading to Manchester, is the village of Milns-Bridge, where are several woollen cloth manufactories, and scribbling mills. The machinery employed here, include four water wheels, of 45 horse power, and two steam engines, equal to that of 6 horses.

*Honley* is a populous chapelry, in the parish of Almondbury, upper division of the wapentake of Agbrigg, West-Riding; situated about three miles and a half south from Huddersfield, upon the river Colne. Fancy and other woollen goods are manufactured to a very great extent; there are besides scribbling and fulling mills, and dye works; the whole furnishing employment to a great number of the inhabitants. The Earl of Dartmouth is lord of the manor, and holds a court, by his steward, annually in October, when a constable is appointed, and cases of trespass and damage adjudged.

*South Crossland* is a township, in the same parish as Honley, a short distance from that town, and about two miles from Lockwood. The manufactures are of the same nature as at Honley.

*Farnley-Tyas* is a township, in the same parish as Honley and Crossland, about three miles from Huddersfield, and two from Honley. There are but few manufacturing establishments in this township, and, divested of these, it is a place of very little importance. The Earl of Dartmouth contributes £30 annually for the support of a school, in which thirty children are instructed.

The populous village of *Holmfirth*, partly in the townships of Wooldale and Cartworth, in the parish of Kirk-Burton, and partly in the township of Upper-Thong, in the parish of Almondbury, in the wapentake of Agbrigg, West-Riding; six miles

south from Huddersfield; situated at the junction of the Holme and Ribbleden streams, and on the sides of three hills. The prevailing manufacture is that of woollen cloth, of which great quantities are forwarded to the Huddersfield market, as well as to other parts of the kingdom. The extent of trade in this district may be conceived from the fact, that no fewer than forty-three mills are to be found within the circuit of two miles from Holmfirth, all, with the exception of four mills for grinding corn, employed in the various processes of the woollen manufacture.

An excellent national school was built here, in 1831, towards the erection of which the National School Society granted £200, and nearly £1,000 more was subscribed by the spirited and exemplary inhabitants; it is a lofty building, in the Gothic style, and is as much an architectural ornament to the place, as the institution is an honour to those by whose means it was founded. Annual fairs take place on the last Saturday in March, the Saturday next before Old May-day, and on the first Saturday after the 26th of October.

*Nether-Thong*, or Thongue, is a village and township, in the parish of Almondbury, one mile N. W. of Holmfirth. The manufactures are of the same description as those which prevail in the places before-mentioned.

*New Mill* is a thriving village, in the parish of Kirk-Burton, about a mile and a half N. E. from Holmfirth. Besides the woollen manufacture, for which there are several establishments, stone quarries, and coal mines, are worked to some extent, and there is a considerable brewery, and a pottery. It is expected that a mail between the metropolis and Halifax will be established in the course of a few months, which will pass through this village. Annual fairs are held here on the Monday before the last Wednesday in February, the first Wednesday in August, and the first Wednesday after the 14th of November, all for cattle, &c. Population returned with Kirk-Burton parish.

*Thurstonland* is a village and township, is the same parish as New Mill, about a mile N. E. therefrom. A free school for the instruction of children of the poor of this township, was founded in 1763, by Mrs. Ann Ludlam; the endowment at present amounts to £25 per annum; the school is conducted by Mr. Joseph Hirst.

*Wooldale* is a populous township and ancient village, in the

same parish as Thurstonland, not far from that township, and about six miles s. from Huddersfield. The society of Friends have a meeting-house here; and a school was erected about sixty years ago, by means of a legacy, and subscriptions, on part of the Waste given by the Duke of Leeds.

*Marsden* is situated on the banks of the Wessenden, which has its source about two miles from the village, and being joined by the Haigh, takes the name of the Colne, which separates the two parishes of Almondbury and Huddersfield. In dry seasons, there is not water sufficient to supply the various mills upon its banks, to obviate which inconvenience, a large reservoir has been formed in the neighbourhood, which will furnish enough to work the mills for two or three weeks, at the rate of eight hours a day. The manufacture of woollen cloth is carried on to a considerable extent, in the chapelry and the neighbourhood. The Huddersfield and Manchester Canal passes about three quarters of a mile hence, where it is received into a tunnel, three miles and a quarter in length, under Standedge. For about a quarter of a mile at each end, the tunnel is arched; the remainder of the roof is formed of the different strata of earth composing the mountain, through which it is cut. The canal is frequently obstructed by the falling in of portions of the roof; a person is therefore stationed at each aperture, whose business it is to regulate the entrance of boats. The tunnel is about 655 feet above the level of the sea, and the canal is about twenty miles in length, from Huddersfield to its junction with the Ashton canal.

Three fairs take place here annually,—on the 25th of April, July 10th, and September 25th, for cattle and pedlary; that in September being a very large cattle fair.

*Kirkheaton* is a township, in the populous parish of its name, in the upper division of Agbrigg wapentake, West-Riding, nearly three miles north-east of Huddersfield. The manufacture of fancy goods, chiefly woollen fabrics and woollen cloths, prevail here to some extent. In the cemetery of the church is a neat monument, erected by subscriptions, to record the awful loss of life from fire, which broke out in Mr. Atkinson's factory, at Colne Bridge, on the 14th of February, 1818, by which seventeen children fell victims to the dreadful element. In the same church-yard is a large yew-tree, measuring in girth, twenty feet

nine inches; and its antiquity is stated to be traced to the remote period of eight hundred years back. The living of Kirkheaton is a rectory, in the presentation of the Rev. M. Alderson, near Rotherham. Richard Henry Beaumont, Esq., of Whitley-hall, is lord of the manor.

*Dalton* is a populous manufacturing township, in the parish of Kirkheaton, about one mile therefrom. The manufactures in this township are of the same nature as Kirkheaton, for which there are several very extensive establishments. The Swedenborgians have a chapel here.

*Lepton* is likewise a populous township, in the same parish as Dalton, about three miles and a half east by south from Huddersfield. In addition to manufactories for woollen cloth and fancy goods, several scribbling and fulling mills are dispersed through the township and its vicinity.

*Emley* is a village, in the parish of its name, in the same wapentake and riding as Kirkheaton, about eight miles from Huddersfield. This is an agricultural parish, and contains no manufactures. The places of worship are, the parish church, dedicated to St. Michael, and a chapel each for Wesleyan and Primitive Methodists. The living of Emley is a rectory, in the gift of the Earl of Scarborough, and incumbency of the Rev. Robert Pym. Two annual fairs are held here, one on the 25th of March, the other on the 29th of September, for cattle, earthenware, &c.

*Flockton* is a chapelry and village, in the parish of Thornhill, in the same wapentake and riding as Kirkheaton, seven miles east south-east from Huddersfield. In this chapelry, and the neighbouring township of Shitlington, are extensive coal mines. The places of worship are, a chapel of ease to Thornhill, and one for Calvinists.

The village of *Meltham*, five miles south-west from Huddersfield, situate on the new road between that town and Manchester, and surrounded by hills. Many mills here are employed in the manufacture of woollen cloth, the greater proportion of which is taken for sale to the Huddersfield market. There are, besides an extensive manufactory for sewing cotton, and silk throwing, belonging to Messrs. Brooks'; an iron foundry of Mr. Kilburns'; and in the chapelry, are colleries, fulling mills, and dye works. A free school was erected by subscription in 1823. Two fairs

are held here, one on the first Saturday after the 6th of April, the other on the first Saturday after the 11th of October; both for cattle, &c.

*Slaithwaite* is situate in the valley of the Colne, and near to the Huddersfield and Manchester Canal. The manufactures of this chapelry are extensive, numerous, and various; comprising that for woollen cloth and small wares; cotton spinning, and machine making; there is besides, a considerable iron and brass foundry, (where also steam engines are made,) together with several scribbling and slubbing mills. The prosperity of the place is likewise promoted by its spa, which was discovered a few years since, said to be equal in its chalybeate properties to the waters of Harrogate, and found to be efficacious in the cure of rheumatic and scorbutic complaints. Mr. R. Varley, of the firm of Scholes, Varley, and Co., extensive cotton spinners of this place, has, at a considerable expense, erected commodious baths for the accommodation of visitors, and the spa is now resorted to in the spring and summer months by the neighbouring gentry, and families of the most respectable class in trade. A place of worship for Baptists, a free school, and a grammar school are in the chapelry.

The district of SADDLEWORTH, which derives its name from the village of Saddleworth-cum-Quick, being in the vicinity of Huddersfield, demands some description in this place.

The church of Saddleworth-cum-Quick, is a perpetual curacy, valued in the Liber Regis at £108. Patron, the Vicar of Rochdale.

This place gives name to a large valley, about seven miles long, and five broad in the broadest part, situated in an angle of the county, between Lancashire and the north-eastern projection of Cheshire. It is a wild, bleak region, of which a part only is under cultivation; but industry has accumulated in it a large number of inhabitants, who gain a comfortable subsistence by the manufacture of woollen cloth, for which the place is peculiarly famous; indeed, many of the superfine broads made here, vie with those of the west of England. A tradition prevails that Saddleworth derives its name from an ancient bargain, by which one of its possessors sold the whole district for a saddle, hence called Saddleworth; but it was not, we presume, says

a topographer, till it had attained an increased value, that the Stapletons sold the manor to the Ramsdens; by whom it was sold to the Farrers and the Holts, of Ashworth, the former of whom sold their share to the tenants. Putting out of consideration the apochryphal tradition of the saddle, property in this mountainous region has advanced in value within the last hundred and fifty years, in an incredible ratio, as the following facts will prove:— On the 9th of August, 1654, William Farrer, Esq. of Ewood, near Halifax, purchased a share of the lands of Saddleworth, from William Ramsden, Esq. of Longley-hall, for £2,950. These lands, in 1775, brought in an annual rent of £1,500, to James Farrer, Esq. of Bamborough-grange. In 1780, he sold off land to the amount of £10,000, and by advancing the remainder, still kept up the rent of £1,500 a year. At his death, in 1791, it had increased to £2,000 a year, much of it in lease for lives, and the estate being sold in small parcels to the occupiers and others, it produced nearly £70,000, making an actual profit in the sales, exclusive of the rents, of upwards of £77,000, upon less than a £3,000 purchase.

Castle Shaw, in Saddleworth, exhibits the remains of an ancient fortification, and is supposed by Mr. Whitaker to have been a fortress of the provincial barons. It appears from the present elevation of the ground, and the Husteads and Castle-hills, that the area of this ancient castle extended over several statute acres; and round beads of the Britons have been dug up here, of the same kind as those which have been discovered in the British barrows upon Salisbury plain. It is conjectured that a castrum at Castle Shaw, seated at the foot of Standedge, within two furlongs of the Roman road to Slack, was a Roman station. The cutting of several turnpike roads within the last fifty years, through this vale, and the Huddersfield Canal, which passes through the heart of Saddleworth, have tended very materially towards reclaiming large tracts of land for the purpose of cultivation, and giving facility to trade. This place is divided into four hamlets or quarters, called meres, viz. Quick-mere, Lord's-mere, Shaw-mere, and Friar-mere. The latter was once an estate belonging to the Blackfriars, who had a house or grange, near Delph. Saddleworth, though in this county, is in the parish of Rochdale, Lancashire, on account of Hugo de Stapleton, lord of the manor of Saddleworth, having applied to

Hugh, Earl of Chester, for leave to erect a chapel for the use of his tenants; to his permission, the earl made it a condition that the chapel should be annexed to the abbey of Whalley. On the dissolution of monasteries, this was annexed to Rochdale.

It would scarcely be possible to discover any district in the British Empire, which indicates more completely the triumph of industry, than this. Naturally sterile, it has become both well cultivated and numerously populated. It has also gained merited celebrity for the excellence of its manufactures in cotton and wool. So rapidly has the trade of this district increased, that there are now more than one hundred mills turned by the Tame, the Medlock, and their tributary streams, besides the mills worked by steam. The broad cloths which are manufactured here, are of truly excellent quality, and are equal to the best of the West-Riding of Yorkshire. The writer of a recent account of Saddleworth says,—"We have ascertained for the information of the curious in these matters, that there are at least sixty gigs employed for raising the nap on woollen cloth, in each of which gigs half a pack of teazles are used weekly—each pack contains forty-five staves, and each stave three hundred teazles, so that the amazing number of 21,060,000 teazles are consumed in one year, exclusive of a considerable number which are used by hand."

The places of worship in Saddleworth, are, St. Chad's or Saddleworth Church, which, with the exception of the tower, was rebuilt a few years ago; the chapel at Dobcross; and the chapel at Lydgate. Both the Independents and Methodists have chapels at Delph and at Upper Mill.

*Dobcross* is situated near the centre of this district. The station of the Saddleworth Banking Company at this village, attracts to it nearly all the monetary transactions of the district. At Dobcross there is a Savings' Bank, which is open every Saturday evening, from five to six o'clock. There are also two highly respectable Inns,—the King's Head, and the Swan.

*Upper Mill*, about half a mile from Dobcross, derives its name from a mill, the highest at the time on the River Tame. The extensive woollen manufactories and dye-houses belonging to Messrs. Buckley and Co., &c., &c., are situated at this thriving village. At the extremity of the vale of Greenfield, on April 2, 1832, a dreadful deed of blood was perpetrated. Both William

Bradbury, the occupier of a public house known by the name of Bill o' Jacks, and his son William, were murdered, and no circumstance has since transpired to lead to the conviction of the murderers. The bodies of the unfortunate victims were afterwards interred in Saddleworth church yard.

In this neighbourhood are the much frequented and celebrated rocks of Greenfield, as well as several druidical remains, a rocking stone, &c. of which, would our limits allow it, a particular description should be given. Mr. Bottomley has written a poem descriptive of the romantic and almost uninhabited part of this country.

The village of *Mossley* is a place of considerable manufacturing consequence. The new road between Manchester and Huddersfield, through Meltham and Greenfield, passes through the village. There are also a chapel of ease, and two Methodist chapels.

It is a rather remarkable circumstance, that notwithstanding its manufacturing importance, there is no regular market in Saddleworth. Fairs are held at Dobcross on the second Thursday in March, and the last Thursday in July; at Delph, on April 24th, July 9th, and September 24th; at Upper Mill on the Wednesday in Whitsun week, and the first Wednesday in October; and at Bentfield, on the Thursday next before Easter.

The following is the Post Office system in Saddleworth. At the Post Office at Delph, letters arrive from Manchester every forenoon at a quarter past eleven, and every evening at six; they are despatched every morning at six, and every noon at twelve. At Dobcross, letters arrive from Manchester every morning at eleven, and evening at a quarter before six; and are despatched every morning at a quarter past six, and at a quarter past twelve at noon. At Upper Mill, the same as Dobcross.

## HUDDERSFIELD.

The following are the Religious Societies in the town of Huddersfield. The Auxiliary Bible Society; the District Committee for promoting Christian Knowledge; the Religious Tract Society; the Wesleyan Methodist Missionary Society; the Church Missionary Society; the Auxiliary to the London Missionary Society; the Peace Society.

The Charitable Institutions are—the Huddersfield and Upper Agbrigg Infirmary, on the Halifax New Road; the Dispensary, in the Pack Horse Yard; the Ladies' Benevolent Society for providing Linen, &c., for poor Lying-in Women; the Ladies' Benevolent Institution; the Dorcas Society, connected with the Ramsden-Street Congregation; and the Provident Union Society.

The Literary Institutions are—the Mechanics' Institute; the Society for Intellectual Improvement; the Subscription Library, in West-Gate; the Law Library, in Kirkgate; the Circulating Library, at Mr. W. Moore's; the Commercial News Room, in New-Street; the Subscription News Room, at the George Inn.

The National School, Seed-Hill, and the Infant School, in Spring-Street, are both admirable institutions.

The Miscellaneous Institutions are—the Savings' Bank, in High-Street; the Gas Works, on the Leeds Road; the Water Works, in Spring-Street.

The market-day, on Tuesday, presents a scene of great activity, and the market is not only celebrated for its vast transactions in the cloth trade, but is well supplied with every article which is required by the wants of the inhabitants. The fairs are held on the 31st of March, on the 4th of May, and the first of October. The May Fair is the principal one.

The vicinity of Huddersfield exhibits in its handsome residences, its numerous manufactories, and its teeming population, every indication of a rapidly increasing importance and opulence; and its inhabitants are distinguished even in the West-Riding of Yorkshire, for their spirit, their intelligence, and their enterprise.

# BOOK VII.

## ADDITIONAL INFORMATION RELATIVE TO BRADFORD, BINGLEY, KEIGHLEY, SKIPTON, AND BARNSLEY.

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In a former part of this Work, prior to the change, which, in compliance with the public wish, has been made in the extent of its references, we have described that portion of the parish of Bradford, which is included within the circle of ten miles from Leeds. This additional book will commence with a reference to the remaining townships included in that parish.

*Haworth* is a chapelry, comprising the hamlets of Haworth, Stanbury, and Near and Far Oxenhope, in the parish of Bradford, and wapentake of Morley, West-Riding; situated on the side of a hill, and consisting of one irregularly built street; the inhabitants in that part called Oxenhope being yet more scattered, and Stanbury still further distant—the entire chapelry extending over a wide space. This is one of the districts, the inhabitants of which derive their support from the woollen trade; the spinning of worsted, and the manufacture of stuffs, being the branches which here prevail extensively. The chapel is dedicated to St. Michael, and was rebuilt in 1757. The living is a perpetual curacy, in the gift of the vicar of Bradford and certain trustees. The other places of worship in Haworth are, two chapels for the Baptists, and one for the Wesleyan Methodists, with another for the latter sect at Oxenhope. There are three annual fairs, which take place on Easter-Monday, the second Monday after St. Peter's day, (old style,) and the first Monday after Old Michaelmas day.

One of the most remarkable circumstances which ever occurred in the kingdom, took place in this neighbourhood,

on the 2nd of September, 1824. On that day, during a tremendous thunderstorm, the inhabitants of the valley of the Aire were alarmed by a deluge of turbid water, which suddenly proceeded from a bog on Crow Hill, above Haworth. The following account of this very extraordinary circumstance, published at the time, will deeply interest our readers. Crow Hill, the scene of this phænomenon, is about nine miles from Keighley, and six from Colne, at an elevation of about one thousand feet above the former place. The top of the moor, which is nearly level, is covered with peat, and other accumulations of decayed vegetables of a less firm texture; the whole appears saturated with water, and in most places trembled under the tread of the foot. The superfluous water at the east end of the moor, drained into small rivulets at the bottom of a deep glen or gill, down a precipitous range of rocks, which presented the appearance of a gigantic staircase. This rivulet passes down the valley to Keighley, and enters the Aire, near Stockbridge, about a mile below that town. At the distance of about five hundred yards from the top of the glen, the principal discharge seems to have taken place; here a very large area, of about one thousand two hundred yards in circumference, is excavated to the depth of from four to six yards, and at a short distance from this chasm there is a similar excavation, but much less in extent. These concavities have been emptied, not only of their water, but also of their solid contents. A channel about twelve yards in width, and seven or eight in depth, has been formed quite to the mouth of the gill, down which a most amazing quantity of water was precipitated, with a violence and noise of which it is difficult to form an adequate conception, and which was heard to a considerable distance. Stones of an immense size and weight were hurried by the torrent more than a mile. It is impossible to form any computation of the quantity of earthy matter which has been carried down into the valley; but that it is enormous is evident from the vast quantities deposited by the torrent in every part of its course, and from the great quantity which our river still contains. This destructive torrent was confined within narrow bounds by the high glen through which it passed, until it reached the hamlet of Pondens, where it expanded, over some corn fields, covering them to the depth of several feet; it also filled up the mill-pond, choking up the

water-course, and thereby putting an entire stop to the works. A stone bridge was also nearly swept away at this place, and several other bridges in its course were materially damaged; we feel happy, however, in being able to state, that it was not fatal to life in a single instance. The torrent was seen coming down the glen before it reached the hamlet, by a person who gave the alarm, and thereby saved the lives of several children, who would otherwise have been swept away. The torrent at this time presented a breast of seven feet high. The track and extent of this inundation of mud may be accurately traced all the way from the summit of the hill to the confluence of the rivulet with the Aire, by the blask deposit which it has left on its banks. The first bursting of the bog took place at six o'clock in the evening of Thursday, the 2nd Sept., and another very considerable discharge occurred on the following day, about eight in the morning, and it is highly probable that other extensive portions of the bog will, from time to time hereafter, be discharged into the Aire in a similar manner. No human being was on the spot to witness the commencement of this awful phænomenon, and of course we cannot arrive at an absolute degree of certainty as to its cause; the most probable one is the bursting of a water-spout. The suddenness and violence of the disruption strongly favours this supposition. It would evidently require a power acting with a great degree of momentum to move and break in pieces the large and almost solid masses of peat and turf which were forced down the hill, to say nothing of the detached rocks which were moved. The state of the atmosphere about the time when the disruption took place, also renders this solution highly probable, the air being fully charged with electric matter. "At the time of the irruption," says Mr. Bronte, "the clouds were copper coloured, gloomy, and lowering; the atmosphere was strongly electrified, and unusually close." These appearances, as they indicated, were followed by a severe thunder storm, during which it is more than probable, that some heavily loaded cloud poured its contents upon the spot. We may add, in support of this hypothesis, that more water seems to have been sent down the glen than could have been supplied by the contents of the two bogs which have been excavated. But, perhaps, a still more important inquiry is, what can be done to prevent a recurrence of similar irruptions? This is rather a difficult question; there

is, however, no doubt but the drainage of the moss would remove the danger, as no instance exists of either the bursting or floating away of a drained bog. Probably the channels now made, should they remain open, will give the requisite stability to the peaty soil.

At *Wilsden* is a most beautiful new church, built after the designs of J. Oates, Esq. So large and splendid a church, erected in such a thinly populated vicinity, excites the astonishment of the traveller.

An exhibition of piety, principle, and benevolence was made at this place on Easter Monday and Tuesday, April 20th and 21st, 1835, which was of so novel and impressive a character, that it is necessary to present to the reader a description of it, which appeared at the time in a West-Riding print. On the days just specified, a grand festival of the Wilsden, Keighley, Bingley, Thornton, Baildon, Cullingworth, Shipley, Manningham, Hallas-Bridge, Denholme, Clayton, Frizinghall, Morton, Cottingley, Allerton, and Harden Temperance Societies, was celebrated at Wilsden. The scene altogether was imposing beyond description. Soon after eleven o'clock, all the roads and lanes leading from the towns and villages in the neighbourhood to Wilsden church, were lined with long processions of gay and smiling pilgrims; among whom was noted a large proportion of the most respectable ladies in the vicinity. Each procession was headed by a small white banner, on which, without any extraneous ornament, was simply inscribed the name of the society, and whence it came. About twelve o'clock, the doors of the church were opened, and the respective processions, who formed a dense mass in front of the church, were admitted in the same order in which they had arrived on the ground—and here we must do justice to the foresight and prudential arrangements of the secretaries, by which the remotest appearance of disorder was obviated. Soon after one o'clock, the proceedings commenced in the spacious church at Wilsden. The Rev. Mr. Barber, incumbent of Wilsden, took the chair, opened the meeting with prayer, and addressed the vast assembly in a feeling and excellent speech. Mr. Nicholls, the secretary, then read a most animated report, from which it appeared that upwards of four thousand individuals had joined the society. The meeting was addressed

by Messrs. Thompson, Pollard, Parsons, and Baines. At half-past four, the meeting was adjourned until the evening.

In a field, a short distance from the church, a splendid booth or tent had been erected, forty-five yards in length, by eighteen yards in width, supported by three rows of pillars, eight in a row, adorned with branches, evergreens, natural and artificial flowers, arranged so tastefully as to cheat the beholder into a belief that they were real trees. Along the whole length of the booths, or nearly so, were seven large tables, parallel to each other, for the accommodation of the members of the different societies; an aisle was left across the middle, intersecting the long straight aisles between the tables. On each side of this aisle, stood a row of pillars decorated as before described; and between every two pillars an immense bouquet of artificial flowers. At the upper end of the booth, an elevated table was placed transversely, at which sat the rev. chairman, the speakers, and other invited guests. The chair was covered with pink, and overhung by a profusion of artificial flowers, shrubs, and trees, arranged with so much elegance, and yet apparent carelessness, as to form a delightful alcove, having all the appearance of a natural bower; which was indeed much assisted by the artifice of placing a number of stuffed birds among the branches. The whole presented a scene unrivalled by any similar exhibition ever made in this country. The ladies in the neighbourhood had been indefatigable in their exertions, and the decorations of the stupendous tent redounded to the honour of their industry, elegance, and taste. A little before seven in the evening, proceedings were again commenced in the church, under the presidency of Mr. Barber. The Rev. Mr. Bardsey having engaged in prayer, the meeting was addressed by the Rev. G. S. Bull, and Messrs. Swindlehurst and Anderton, of Preston.

On Tuesday morning, pursuant to announcement, the temperance prayer meeting was held in the Methodist chapel. In the afternoon, the public meeting was resumed in the church, at half-past one o'clock. Mr. Livesey and J. S. Buckingham, Esq. M. P. were the speakers. The meeting then adjourned for tea, until six o'clock, when it was resumed in the church instead of the Independent chapel, as had been announced. A variety of speakers addressed the meeting with great energy and effect. The scene on this occasion, was splendid and interesting beyond

description, the auditors were immense, the arrangements were admirable, and it is believed that the effects will be permanently good.

At Wilsden, is a neat Independent Chapel, and in the neighbourhood are two Methodist Chapels.

*Denholme* is a hamlet, in the parish of Bradford. The manufacture of woollen goods prevails here; besides which the extensive coal works of Messrs. Horsfalls and Co., a respectable brewery, belonging to Mr. Knowles, and copperas works, are the other principal trades.

*Thornton* is a populous chapelry, in the parish of Bradford, about four and a half miles west from that town, containing numerous establishments for the manufacture of woollen stuffs, upon which trade the inhabitants may be said almost entirely to depend. The place of worship, under the Establishment, is a chapel dedicated to St. James, which is a neat edifice; the living is a perpetual curacy, in the gift of the Vicar of Bradford. A school, erected by subscription, is endowed with about £50 per annum, produced from sundry benefactions; about eighty children are taught, some of whom are instructed in the classics; there is besides another school, conducted upon the national plan.

At this village, a most eccentric character, George Kirton, Esq., of Oxnop Hall, died in 1769, aged one hundred and twenty-five. He was a most remarkable fox-hunter, following the chase on horse back till he was eighty years of age; from that period to one hundred years, he regularly attended the unkennelling the fox in his single chair. At Thornton, is one of the oldest and most flourishing Independent congregations in the West-Riding of Yorkshire. A Methodist Chapel is the other place of worship.

*Clayton and Allerton* are townships in the same portion of the parish of Bradford. At the village of Queen's Head, there are spacious General Baptist and Methodist Chapels; and at Allerton, is a neat and commodious Independent Chapel.

*Horton* is one of the most populous and important villages in the parish of Bradford. The chapel is a small edifice erected about thirty years ago; it is a perpetual curacy, valued at forty-four pounds. In this village, a free grammar school was founded and endowed by Christopher Scott, in the reign of Charles I. A very considerable number of children are instructed in this

establishment, but classical education has been discontinued. There is also another school, in which about sixty children and young persons residing in the hamlets of Hanbury and Haworth, are instructed free. At Horton, there are large Wesleyan Methodist and Primitive Methodist Chapels. Horton-House was the seat of the family of the Sharpes, of whom some account has been given in another part of this work. The same is the case with the Baptist Seminary at Horton.

*Wibsey*, the large village on the north of Horton, is situated on a lofty hill, which in every direction is perforated with coal mines. It has a chapel of ease, and other places of worship.

*Manningham*, a village about a mile north-west from Bradford, is very populous. In its neighbourhood, is the beautiful seat of E. C. Lister, Esq., M. P.

*Shipley* is a very populous township and parochial district, three miles to the north of Bradford. The manufactures here are rapidly on the increase, and a branch of the Leeds and Liverpool Canal passing through the township, affords a great facility for commercial transactions. A new church was erected here in 1825, from a design by J. Oates, Esq. The number of persons it will hold is one thousand four hundred and eighty-eight, viz. one thousand one hundred and fifty-six in pews, and three hundred and thirty-two in free seats. The contract amounted to £7,687 19s. 4d. The first stone was laid Nov. 5, 1823, and it was opened in 1826. It consists of a nave, chancel, and tower with pinnacles. In 1828, it was constituted a district church. The Baptists and Wesleyan Methodists have chapels here.

## BINGLEY.

There can be no doubt that the signification of this name is the field of Bing, its first possessor in Saxon times.

The following is the notice of it in the Doomsday Book. "Manor. In Bingheleia (Bingley) Gospatric had four carucates of land to be taxed. There is land to two ploughs. Ernegis de Burun has it, and it is waste. Value in King Edward's time, four pounds. Wood pasture two miles long, and one broad. The whole manor four miles long, and two broad.

"Within this bound is the soke of these :—Beldune (Baildon)

two carucates, Cotingelei (Cottingley) two carucates, Helguic (Helwick) one carucate, Muceltuoit (Micklethwaite) one carucate, Mardelei (Marley) one carucate, Hateltun (Harden) one carucate. To be taxed together eight carucates. There is land to four ploughs. They are all waste."

How long Erneis de Burun held the manor of Bingley does not appear; but about the year 1120 it was the property of William Paganell, founder of the priory of Drax. His successors were the Gants, and William de Gant had a charter for a market here, 12 John. Then followed the Cantilupes, of whom William de Cantilupe received a confirmation from the crown of the village of Bingelay, of the gift and feoffment of Ranulph, earl of Chester, and held of him as chief lord, by the service of half a knight's fee.

Next follows Milisent de Montalt, who, by charter s. d. in her pure widowhood, grants to Alianore la Zuche her daughter, and the heirs of her body lawfully begotten, her manor of Byngele with the appurtenances. From the Inq. p. m. this Milisent died in, or immediately before, the 9th of Edward I. In the 31st of the same reign, John de Harcourt answered for half a knight's fee in Byngelay at the rate xxs. He was living in the 9th of Edward II.

Here ten carucates only made a knight's fee; a proof that we are now arrived at a warmer climate, and one better adapted to the growth of corn, than the upper parts of Craven.

In the reign of Richard II., Elizabeth, daughter and heir of Richard Harcourt, married Sir Thomas Astley, Knt., second son of Thomas, Lord Astley, and ancestor to the Astleys of Pattershull, in the county of Stafford. By this marriage, the manor of Bingley passed to the Astleys, with whom it continued till the reign of Elizabeth, when it was sold to the Walkers, and by them to Hugh Currer, of Marley, whose grandson, Henry Currer, Esq., of Gawthorp, in the year 1668, sold it to Robert Benson, father of the first Lord Bingley, whose descendant, James Lane Fox, Esq., is the present owner of it.

Villages within the manor of Bingley, are Gilstead, Helwick, Faueather, Micklethwaite, of which Rishworth is part, and Priestthorp.

Other manors within the parish, are—Cottingley, belonging to the devisee of the late Benjamin Ferrand, Esq., and formerly

to the Copleys, but purchased of the Sunderlands. Hainworth, to the heirs of the late Sir George Cooke, Bart. Harden, containing the hamlets of Marley, Cullingworth, and Cowhouse, to Thomas Parker, Esq. of Alcancoats, in Lancashire. Riddlesden, E. W. containing Morton and Morton-Banks, to ———. Morton, however, if not now, was formerly a distinct manor, belonging 9th Edward II. to Peter de Marthley and Ralph de Ilketon.

In the time of Dodsworth, who visited this place in 1621, there was a park at Bingley, and a castle, near the church, on a hill called Baily-Hill, of which little more than the name and tradition now remain. Our author adds, here hath been a mercate and borough town; by which he could not mean that the town had ever been incorparated, but that, like Skipton, and other towns under the protection of castles, the inhabitants had been styled Burgenses.

About thirty-two years ago, was discovered, near Morton, one of the most valuable deposits of Roman coin ever turned up in Britain. It consisted of a very large quantity of Denarii, in excellent preservation; for the most part of Septimius Severus, Julia Domina, Caracalla, and Geta, contained in the remains of a brass chest, which had probably been the military chest of a Roman legion, and buried here upon some sudden alarm.

The church of Bingley was given to the priory of Drax, by William Paganell, the founder, in the time of Archbishop Thurston, who held the see of York from 1119 to 1147. It was confirmed to them by Archbishop Roger, and by Geoffry Plantagenet, his successors, who granted them three marks per annum out of the profits. Hitherto, however, it continued to be rectorial. But in 1197, Pope Celestine III. appropriated this church to the priory aforesaid; and in 1315, Archbishop Grenefield examined and ratified this endowment.

The fabric of the church, a plain and decent structure, was probably restored in the earlier part of Henry the Eighth's reign, which has been already proved to have been the great æra of enlarging and adorning the churches of this district. The choir is said by tradition to have been rebuilt by Richard Wylson, prior of Drax, and archbishop of Negropont (in partibus), afterwards bishop of Meath, in Ireland, and a native of this parish. This opinion is confirmed by a curious inscription,

copied from the painted glass of the choir window, by Dodsworth in 1621.

With reference to the beautiful scenery with which Bingley is surrounded, Whitaker thus speaks,—A rich and woody scene, commanding two valleys, almost equally beautiful. High up (perhaps too high) in the smaller of these, is St. Ives, which commands a well wooded vale, in which are many beautiful knolls, clothed with timber. From these woods, the late proprietor, by means of judicious thinnings, derived, for many years, a considerable income, without injuring their picturesque effect. On the whole, in extent of view, richness of scenery, and wild and rocky distances, every situation in Airedale to the northward, must yield to St. Ives.

The basis of the vegetable mould on the levels near Bingley, is a lime-stone gravel, evidently brought down by torrents at some remote period, from the great masses of calcareous rock at the source of the river. The soil is dry, but shallow; the pasture ground, of course, suffers from the effects of drought in summer; but grain, for the same reason, attains an earlier maturity than in any part of the vale above.

From Bingley upward towards Keighley, the woods are very beautiful, with irregularly indented outlines, which artificial plantations never attain, and indeed rarely attempt.

The happiest outline on the sides of these valleys, are produced by cultivation encroaching at random upon the limits of the native woods, and pursuing surfaces of richer soil than ordinary, which often form glades of herbage, piercing far and wide into the deep forest gloom around them.

Before the introduction of manufactories, the parish of Keighley did not want its retired glens and well wooded hills; but the clear mountain torrent now is defiled, its scaly inhabitants suffocated by filth, its murmurs lost in the din of machinery, and the native music of its overhanging groves exchanged for oaths and curses.

Northward from Hawcliffe and Holden, the parish of Kildwick, from the extirpation of its native woods, and the absence of a spirit of planting in the proprietors, somewhat disappoints the expectations of a stranger; yet, in an ornamental view, I am no undistinguishing advocate for this species of improvement. All that art can do is a contemptible substitution for what nature

has done in the creation of woody scenery, and man in its partial destruction. It is not the work of one, or even two generations, to hang the sides of these hills, once more with the full and majestic foliage of their native oak; and in the pine-tribe, all the species of which are sufficiently grateful to the planter, there is at once a poverty and stiffness which deprives them of any higher merit than that of being better than no shade or clothing at all.

If, however, the proprietors will plant, let them reserve every acre of their fertile levels, with the exception of judicious spottings, for the foreground of their landscape; let them leave the tops of the fells to present their craggy fronts and deep purple surfaces as a distance to the picture; but let them remember, that it is the intermediate slopes which nature has chosen for the growth of wood in large masses, and that by treading anxiously in her footsteps they can alone hope to produce an harmonious or pleasing effect. In defining their outline, let them beware of angular forms, and, if possible, of stone walls, but above all, of the Scottish invention of belts, which, instead of circumscribing, fairly impound a domain.

At Skipton, the basis of lime-stone commences, and henceforward Airedale assumes a new face and character. The verdure and fertility of the soil are now unrivalled; and if the oak in its native state disappears, the maple, beech, wych-elm, and, above all, the ash, more than compensate the loss; so that the banks of the Aire in the parishes of Carlton, Broughton, and Gargrave, as specimens of soft and expanded landscape, have no equals in Craven.

Yet, this favoured district is ill adapted to the growth of corn. Even its fertility indisposes it for agriculture, as a luxuriant soil and dripping climate will always produce gigantic straw and a thick-skinned unyielding grain; but providence distributes its blessings with a more equal hand than we are willing to allow, and the productions of a better climate and inferior soil, now find their way into Craven, with a facility which will ensure the fine pastures of Airedale from being ever again perverted to the purposes of tillage. A single horse, which forty years since toiled from Knaresborough to Skipton with a sack of wheat upon its back, will now, with equal or greater ease, draw a boat upon a canal laden with forty tons of the same great necessary of life.

The worsted manufacture is carried on in this town and neighbourhood to a considerable extent; and there are several large worsted spinning establishments; others for cotton of minor importance; and several respectable concerns in the malt trade. A court-house has been lately erected, in which public meetings take place; but the petty sessions, every fortnight, are still held at the Brown Cow. Here is a free grammar school, for the sons of the inhabitants of Bingley, well endowed, and founded by royal charter, in the reign of Charles the First; and a large one upon the national system, capable of accommodating eight hundred scholars. The scenery in the neighbourhood of Bingley is very agreeable and diversified, well watered and wooded, and studded with many handsome habitations, amongst these, the seats of Walker Ferrand, Esq., Harden Grange, and Edward Ferrand, Esq., St. Ives, may be noticed as beautiful residences. The market, which is held on Tuesday, was formerly well and numerously attended, but it has retrograded in advantage to the town, in proportion as that of Bradford has prospered. Two fairs are held annually, but they are not well attended; the periods are, January 25th, for horned cattle, and August 25th, 26th, and 27th, for horses, linen and pedlary.

*East and West Morton* form a township, and participate with Bingley in the manufacture of articles produced from the fleece; there are also two mills for the making of paper, and one for cotton spinning and the manufacture of cotton goods. The places of worship are, a chapel for Wesleyan Methodists, and a small building which is used alternately by congregations of Primitive Methodists, Baptists, and Independents.

*Harden* is a hamlet, in the township of Bingley and Micklethwaite. The inhabitants are chiefly employed in wool-combing and weaving. Walker Ferrand, Esq., erected, and supports an infants' school, for children of the poor, from two to six years of age; in addition to reading, the girls are taught knitting and sewing.

## KEIGHLEY.

Kihel, or Kikel, is a Saxon proper name; and Keighley, anciently Kigheley, is, the Field of Kihel. This parish lies immediately north from that of Bingley, in the course of the Aire.

At the time of the Doomsday survey, this parish was included in the Terra Regis, and, by grant to Robert de Romille, soon after became part of the original Skipton Fee. It is there surveyed as follows:—

Manor. In Vtelai, (Utley) William had one carucate to be taxed. II Manors. In Chichleia, (Keighley) Ulchel, and Thole, and Ravensuard, and William, had six carucates to be taxed. Manor. In Wilsedene, (Wilsden) Gamelbar had three carucates and to be taxed. Manor. In Acurde, (Oakworth) Gamelbar and William had one carucate to be taxed. Berewick. In Neuhuse, (Newsome) William had one carucate to be taxed. Manor. In Lacoc, (Laycock) Ravensuard had two carucates to be taxed.

All the manors, however, within this parish, excepting two, are now included in Keighley, the property of the late Lord George Cavendish, *i. e.* Oakworth, belonging to the devisee of the late Benjamin Ferrand, Esquire; and Thwaites, not mentioned in Doomsday, formerly belonging to the Fairfaxes, and lately to Lord George Cavendish. But it may be proper to mention, that the Fairfaxes acquired both Thwaites and Denton by the marriage of William Fairfax with Isabella, daughter and heir of John Thwaites, whose inq. p. m. bears date 3 Henry VIII.

In the 9th of Edward II., Richard de Keighley, John de Thwaytes, Richard de Utlay, and John de Vaux, were Lords of Keighley, that is, joint Lords of those several manors now consolidated.

The church of Keighley was given, at a very early period, to the Prior and Canons of Bolton, by Ralph de Keighley, whose son Richard released all his right in the said church, by a charter attested "Rogero Tempest;" it was never appropriated; and after the dissolution of monasteries, the advowson was granted, *inter alia*, to Henry Earl of Cumberland, 33rd of Henry VIII.

In the year 1695, upon an exact enumeration, the inhabitants of this parish were found to be 1794.

The living of Keighley, supposed to be dedicated to St. Peter, is charged in the King's books at £21 0s. 6d.; and, about a century ago was estimated by the incumbent at £100 per annum.

In the year 1710, the church was modernised and made uniform; the body of the church by the parish, and the choir by Mr. Gale, the rector, whose epitaph is subjoined out of respect to a name which every antiquary hears with pleasure.*

In the north side of this church, belonging to Riddlesden Hall, are two ancient gravestones, each of which has a cross, and one a sword and two shields of arms; the higher nearly effaced; the lower charged with a cross fleury, and circumscribed,

— — Gilbertus Kyghlay de Utlay et Margaria uror ej'. a'o D'm' MMXXJJJ.

When Dodsworth visited this church, in 1621, there appears to have been no painted glass, but a single shield, in this choir; quarterly, Arg. a fees between three mullets, pierced, Sab. (Paslew.) 2. Sab. A. a lion rampant, Gules, debruised with two bars, Sable. 3. Arg. a chevron between three cross-crosslets, fitchee, Sable. 4. As the first.

Of the ancient family of this name and place, whose last heiress, interred under a splendid monument at Haut Hucknall, near Hardwick, in Derbyshire, transferred the manor and estate to the house of Cavendish, the following memorials are met with during the "Age of Chivalry."

*H. S. E.
(Unà cum piâ et devotissimâ
matre suâ) corpus Milonio
Gale, Trin. Coll. Cantab. A. M.
hujus Ecclesiæ Rector';
Qui per annos 41
innoxiè et pacificè vixit,
nemini inimicus,
concionando frequens:
Ecclesiam et pastoris domum
in multis ornavit suo
sumptu: Natus in Aulâ
de Farnley juxta Leeds,
Junii 19, 1647.
Ob. 3° Januarii, 1720,
ætatis suæ 74.

Conde tibi tumulum, nec crede hæredis amori.

In the 6th Henry VI., Sir John de Kighley, Knt. accompanied Humphrey Duke of Gloucester, to recover the town and castle of Crotoye, in France, with thirty men at arms, of which himself and one other were Knights, the rest Esquires, and ninety Archers.

In the 8th of the same reign, he was once more retained to serve beyond sea with twenty-nine men at arms, besides himself.

Lastly, Sir Henry Kighley attended Robert Lord Willoughby de Broke with three hundred and eighty soldiers to Bretagne, 4th Henry VII.

The town is rather irregularly built, principally of stone, of which the neighbourhood affords an ample supply; it is furnished with water under an act of parliament obtained in 1816; and lighted with gas under the improvement act, procured in 1824. In 1833, a neat and commodious court-house was erected by the commissioners of the court of requests, for obtaining debts under 40s.; the building is an ornament to the town, and connected with it are cells for the reception of offenders, and a convenient house for the bailiff of the court. A manor court, under the Earl of Burlington, is held by the steward of that nobleman, on the Thursday of every third week, for the recovery of debts under £5, and for the presentation of nuisances, &c. Keighley is one of the stations appointed by the new Boundary Act, for receiving votes at the election of members for the West-Riding of the county. Besides being the neighbourhood in which the manufactures of low stuffs and worsted yarns are carried on to a great extent, and principally conveyed to the Bradford market, it has some very respectable and valuable cotton manufactories, and furnishes a considerable proportion of the materials and the machinery necessary for the manufacturing commodities belonging to both branches. The Leeds and Liverpool Canal passes within a short distance of the town, affording by its means a cheap and expeditious conveyance for the manufactures of the place, and other heavy goods. The other places of worship besides the church, are for Wesleyan, Primitive, and the New Connexion of Methodists, Independents, Swedenborgians, Baptists, and a meeting-house for the Society of Friends. All the places of worship, except that of the latter sect, have Sunday-schools attached; besides which, there is one upon the national plan, another for infants, and a free grammar school;

the last-named establishment was founded and endowed by John Drake, in 1713. A mechanics' institute was formed here in 1825, the members of which have hitherto held their meetings in the free grammar school; but a commodious building is about to be erected in a conspicuous situation, on land offered to the society by the Earl of Burlington, who has great possessions in the town and parish. The appearance of the town, as viewed from the summits of the adjacent hills, is strikingly picturesque, and the general scenery is of a most varied nature—the blue heath and the rugged mount being contrasted with the fertility and beauty of the valleys, which form outlets to its barricade of hills; while the serpentine winding of the Aire, on the margin of which stands the town, and the murmuring rivulets which issue from the mountains, combine attractions of no ordinary character to the admirers of nature. In November, 1833, a very commodious and spacious new market-place was opened; it was built by subscription, on a site of ground leased by the Earl of Burlington, on advantageous terms to the town. The weekly market, which is held on Wednesday, is abundantly supplied with all necessary commodities. The annual fairs take place on the 8th and 9th of May, and the 7th, 8th, and 9th of November.

## SKIPTON.

With respect to this vicinity, we are told, that in the later times, Bodeltone, (the town of the principal mansion) was the property of Earl Edwin, whose large possessions in the north were among the last estates in the kingdom, which, after the Conquest, were permitted to remain in the hands of their former owners.

This nobleman was son of Leofwine, and brother of Leofric, Earls of Mercia. It is somewhat remarkable, that after the forfeiture, the posterity of this family in the second generation, became possessed of these estates again, by the marriage of William de Meschines with Cecilia de Romille.

But it was before the Doomsday survey, that this nobleman had incurred the forfeiture; and his lands in Craven are accordingly surveyed under the head of Terra Regis. All these, consisting of seventy-seven carucates, lay waste, having never recovered from the Danish ravages. The following is the statement:—

Manor. In Bodeltone, (Bolton) Earl Edwin had six carucates of land to be taxed. [*Orig.* 301, *b.* 2.] Berewick. In Altone, (Halton) six carucates. In Embesie (Embsey) three carucates inland, and three carucates in Soke. Berewick. In Dractone, (Draugton) three carucates. Scipeden, (Skibeden) three carucates. Sciptone, (Skipton) four carucates. Snachehale (Snaigill) six carucates. Toredderebi, (qu. Thorlby) ten carucates. Odingehem, (Addingham) two carucates. Soke. Bemesleia, (Beamsley) two carucates. Holme, (Holm) three carucates. Geregraue, (Gargrave) three carucates. Staintone (Stainton) three carucates. These constitute the present parish of Skipton. The remainder lay in Gargrave, Staintone, Adingham, Otterburne, Scotstrop, Malgun, Conistone, Helgefeld, Aneley, and Hangclif; and have been already noticed. Such, therefore, was the fee of Earl Edwin, which constituted, in the next place, the first fee of Skipton, soon afterwards augmented by a moiety of the possessions of Roger de Poitou, which altogether make up the present fee, consisting, in the whole, of two Knights' fees, three carucates, two oxgangs; whereof thirteen carucates made a Knight's fee.

Skipton is a place much renowned in history. At the Norman conquest, we have seen it formed a part of the possessions of Earl Edwin, one of the Saxon thanes; it was afterwards granted to Robert de Romille, one of the followers of the Conqueror, who built Skipton Castle, as the seat of his barony, about the end of the reign of that monarch. The erection of this baronial residence elevated Skipton from a village to a town, but it never had a municipal government, nor was it ever represented in parliament. Subsequently, the barony of Skipton came by marriage into the Albemarle family, but by the artifices of a bold and officious priest, it was obtained from its rightful owner, and vested in the crown. Edward II. bestowed this valuable inheritence on Peirs de Gaveston, who became so obnoxious, by his pride and insolence, to the ancient barons, that they rose in rebellion against his royal master, captured the favourite in the castle of Scarborough, and struck off his head in the castle of Dedington. The next alienation transferred it, in the year 1311, to a family, who, with the exception of a single attainder, held it five hundred years, during the larger part of which time they resided at Skipton Castle, in great wealth and honour. The grant was made to Robert Lord Clifford, by Edward II. in

the fourth year of his reign, at which time the annual rent of arable land in Craven was ten-pence, and pasture land four-pence an acre. Thomas Lord Clifford next succeeded to the barony, and he had a daughter, Elizabeth, who was married, as Dodsworth says, "at six years old, being carried to the chapel in Skipton Castle, in the arms of John Garthe, to Robert, son of Sir William Plumpton; he dying, she was at twelve years of age, married to William, the brother of Robert, Sir William Plumpton promising that they should not ligg together *(detur hæc venia antiquitati)* till she was sixteen years old, and at eighteen she was mother of Margaret Lady Rawcliffe." The Cliffords were amongst the first noble families in the kingdom who engaged in the memorable civil wars between the houses of York and Lancaster. They were zealous Lancasterians, and Thomas Lord Clifford fell in the first battle of St. Albans, fought on the 22nd of May, 1454, when the Yorkists triumphed, and left about five thousand of their enemies stretched upon the field. The events of this fatal day are supposed to have imparted a degree of ferocity to the character of his son and successor, John Lord Clifford. This young nobleman had been engaged in the civil wars from the earliest manhood, and fought at the battle of Wakefield, on the 24th of December, 1430, when the red rose of Lancaster, under the fostering hand of the heroine Margaret of Anjou, queen of Henry VI. again bloomed forth. On that memorable day, the Duke of York himself was killed, with three thousand of his followers, and his son, the Earl of Rutland, a youth of seventeen, being brought into the presence of Lord Clifford, the interesting young prince was murdered in cold blood by the savage hands of the vindictive peer! Nor was this his only barbarity; his revenge for the death of his father impelled him to other excesses, and Leyland says, "that for slaughter of men at Wakefield, he was called the boucher." His own untimely death followed the year after. On the approach of the last decisive battle between the rival houses, his lordship advanced to Ferrybridge, with the flower of Craven under his command. After forcing the passage of the Aire, he marched towards Tadcaster; but stopping at a small village between Towton and Scarthingwell, he took off his gorget, at which moment he was struck in the throat by a headless arrow, shot out of a bush, and immediately expired.

On the following day, the 29th of March, 1461, the decisive battle of Towton was fought; Edward triumphed, and the hopes of Henry were extinguished in the crimsoned streams of the Wharfe. Four years after the accession of Edward IV. to the throne, John Lord Clifford was attainted, and the castle, manor, and lordship of Skipton, were granted in tail-male to Sir William Stanley, Knight, and subsequently to the Duke of Gloucester. In the first year of the reign of Henry VII. the attainder of Lord John was reversed, together with those of all the other adherents of the house of Lancaster, and the estates of the family were restored to Lord Henry Clifford, his son, surnamed "The Shepherd," in the year 1485. For five and twenty years the young lord had been immured amongst the fells of Cumberland, and his manners and education were those of a peasant. Conscious of his defects, and attached to solitude, he spent a large portion of the remainder of his days at Barden, where he studied astronomy and alchemy. At the age of sixty, he emerged from his retirement, and was appointed by the King to a command in the English army, at the battle of Flodden Field, where the King of Scotland and the flower of his nobility sunk under the prowess of the English arms. Lord Henry Clifford survived the battle of Flodden ten years, and died on the 23rd of April, 1523, aged seventy years. He was succeeded by Henry his son, who was then thirty years of age, and had passed his youth, like our Henry V., among a band of dissolute followers as an outlaw, raising contributions to supply their extravagances from the religious houses and the peaceful husbandmen. Young Clifford was a favourite of Henry VIII. and two years after his accession to the family inheritence, he was created Earl of Cumberland. On that occasion his lorship made a journey to London, attended by three and thirty servants, and it appears from the "Household Book," that the expenses of the journey from Skipton to London amounted to £7 15s. 1d. The great gallery in Skipton Castle was built by this earl, and the King, as a reward for his courage and loyalty in resisting, though not with complete success, Aske and his fanatical followers, conferred upon him a gift of the priory of Bolton, with the lands thereto belonging, in the parish of Skipton, together with the manors of Storithes, Heslewood, Embsay, &c., and the manor of Woodhouse (part of Appletrewick), belonging to the dissolved priory of Morton. To add to

his good fortune, the whole Percy fee, equivalent in extent to half of Craven, became vested in the Cliffords, in consequence of the earl's marriage with Lady Margaret Percy. From Skipton Castle to Brougham Castle is a distance of seventy miles; the whole of which extensive district, excepting an interval of ten miles between the top of Longstroth Dale and Hell Gill, then belonged to the Cliffords. He died April 22nd, 1542, aged forty-nine years. At his death, an inquisition was taken to ascertain the value of his vast estates, which were found to amount to £1,719 7s. 8d. per annum. Henry, his son, the second Earl of Cumberland, succeeded his father, and little more is recorded of him but that he died at Brougham Castle, in Westmoreland, and was buried at Skipton. George, the third Earl of Cumberland, was born at Brougham, on the 8th of August, 1558, and succeeded to the title and estates when he was eleven years and five months old. He married Lady Margaret Russell, third daughter of Francis, Duke of Bedford, by whom he had two sons, who died young, and a daughter, Lady Ann Clifford. The earl was a great navigator, and bore a considerable part in the defeat of the Spanish Armada. He died in the meridian of life, of a bloody flux, caused, as was supposed, by the wounds and distempers he received formerly in his sea voyages. In the celebrated family picture in Skipton Castle, the earl is one of the principal figures, and in the inscription prefixed to that picture, drawn up by his daughter, assisted, according to tradition, by Sir Matthew Hale, the great law luminary, it is said, that "This Earl George was a man of many natural perfections, of great wit and judgment, of strong body, and full of agility, of a noble mind, and not subject to pride or arrogance, a man generally beloved in this kingdom." Dr. Whitaker says, all this is true as regarded his public character, but he was an indifferent and unfaithful husband, and a negligent and thoughtless parent; he set out with a larger estate than any of his ancestors, and in little more than twenty years he made it one of the least. Fortunately for his family, a constitution, originally vigorous, gave way at forty-seven to hardships, anxiety, wounds, and probably licentiousness.

Lady Ann inherited the principal estates, but the titles, on the death of Earl George, devolved upon Sir Thomas Clifford. Lady Ann first married Richard Sackville, Earl of Dorset; and,

after his death, the Earl of Pembroke and Montgomery, whom she also survived. On the death of the last of the Earls of Cumberland without issue, which took place in the year 1643, all the lands belonging to the family reverted to the Countess of Pembroke.* The countess was an ornament to her age and

* Of this lady, Whitaker says, "she was one of the most illustrious women of her own or of any age. By the blessing of a religious education, and the example of an excellent mother, she imbibed in childhood those principles which, in middle life, preserved her untainted from the profligacy of one husband, and the fanaticism of another; and, after her deliverance from both, conducted her to the close of a long life in the uniform exercise of every virtue which became her sex, her rank, and her Christian profession.

"She had all the courage and liberality of the other sex, united to all the devotion, order, and economy (perhaps not all the softness) of her own. She was the oldest, but most independent courtier in the kingdom; had known and admired Queen Elizabeth; had refused what she deemed an iniquitous award of King James; rebuilt her dismantled castles, in defiance of Cromwell; and repelled with disdain, the interposition of a profligate minister under Charles the Second.

"In her second widowhood, and as soon as the iniquity of the times would permit, her genius began to expand itself. Her first husband was, like all the Buckhursts, a man of sense and spirit, but of licentious morals; her second was the weak and illiterate tool of a party which she despised. Accordingly, we find her complaining that the bowers of Knoll in Kent, and of Wilton in Wiltshire, had been to her no better than the painted abodes of sorrow. Yet, perhaps, if there were a failing point about her character, it was that she loved independence, and even authority, too well for a wife.

"But the time now came when every impediment was to be removed; and, with two rich jointures added to her paternal inheritance, she withdrew into the North, and set about her great work of 'repairing the breach, and restoring the paths to dwell in.' Six of the houses of her ancestors were in ruins; the church of Skipton, in consequence of the damage it had sustained during the siege of the castle, was in little better condition; but her unexpensive, though magnificent habits, the integrity and economy of her agents, and, above all, her own personal inspection, enabled her, in a short time, to remove every vestige of devastation which the civil wars had left. These great works she was not backward to commemorate. Most of her erections bore, *mutatis mutandis*, the same inscription; and perhaps there is no English character so frequently and so copiously recorded in stone and marble as the Countess of Pembroke.

"An early taste for poetry and history was instilled into her by her tutor Daniel, who was eminent in both. These services she repaid by an epitaph, in which her own name, as usual, is not forgotten. She erected the monument of Spencer, in Westminster Abbey, and that of her father, at Skipton, (where she re-inscribed the tomb of the first and second Earl of Cumberland), together with a statute of her beloved mother, at Appleby.

"It is still more to her honour, that she patronised the poets of her youth, and

country, and she died the 22nd of March, 1675, aged eighty-seven years. The Lady Margaret Sackville, her first daughter and co-heir, by Richard, Earl of Dorset, married John Tufton, Earl of Thanet, on the 21st of April, 1629; and the manor and castle of Skipton descended, on the death of the Countess of Pembroke, to that noble family. John, the second earl, died in the year 1664, and was succeeded by Nicholas, the third earl, who, dying without issue, November the 24th, 1679, was succeeded in the title and estates by Sir John Tufton, his brother, who survived him little more than five months, and died at Skipton Castle. His successor was Richard, his younger brother, who died unmarried, March 8th, 1683, leaving his honours and estates to his brother Thomas, the sixth earl, who, after having held the honour of Skipton longer, and applied the revenues better than any of his ancestors, with the exception of Lady Ann Pembroke, died July 29th, 1729. Earl Thomas was

the distressed loyalists of her maturer age; that she enabled her aged servants to end their lives in ease and independence; and, above all, that she educated and portioned the illegitimate children of her first husband, the Earl of Dorset. Removing from castle to castle, she diffused plenty and happiness around her, by consuming on the spot the produce of her vast domains in hospitality and charity. Equally remote from the undistinguishing profusion of ancient times, and the parsimonious elegance of modern habits, her house was a school for the young, and a retreat for the aged, an asylum for the persecuted, a college for the learned, and a pattern for all.

"The favourite authors of her early days may be conjectured from the library depicted on her great family portrait. When her eyes began to fail, she employed a reader, who marked on every volume or pamphlet, the day when he began and ended his task. Many books so noted, yet remain in the evidence room at Skipton.

"Ingenuous curiosity, and perhaps too the necessary investigation of her claims to the baronies of the family, led her to compile their history; an industrious and diffuse, not always an accurate work, in which more perhaps might have been expected, from the assistance of Sir Matthew Hale, who, though not a languid writer, was a man of great acuteness and comprehension.

"Her life was extended, by the special blessing of Providence, frequently bestowed on eminently virtuous characters, to a period beyond which she could no longer hope to enjoy herself, or be useful to others; and she died March 22nd, 1675, aged 87.

"Her person was tall and upright; her dress, after she resided in the North, usually of black serge; her features, more expressive of firmness than benignity. The principles of physiognomy are certainly fallacious; for no one who ever saw the picture of Lady Pembroke without knowing whom it represented, would suppose it to have been meant for a beneficent and amiable woman."

succeeded by Sackville Tufton, his youngest brother, who died December 1st, 1753, leaving Sackville, his son, who died April 10th, 1786, and was succeeded by Sackville, the ninth Earl of Thanet, who is the present lord of the honour and castle of Skipton, and the hereditary high sheriff of the county of Westmoreland.

Of Skipton Castle, as built at the period of the Conquest, little remains, except the western door-way to the inner castle, consisting of a semicircular arch, supported upon square piers. The most ancient part of the castle now remaining consists of seven round towers, partly in the sides, and partly in the angles of the building, connected by rectilinear apartments, which form an irregular quadrangular court within. The walls are from nine to twelve feet thick; this part was the work of Robert de Clifford, in the early part of the reign of Edward II. The eastern part, a single range of building, at least sixty yards long, terminated by an octagon tower, is known to have been built by the first Earl of Cumberland. The present entrance, concealing the original Norman door-way, was added by Lady Pembroke; and it is remarkable, that this comparatively modern part of the castle is the only part which threatens to fall, as the old rounders of imperishable stone and cement, which last even hardens with time, contain in themselves no more principle of decay than the rock on which this edifice is erected. Within, however, all is desolation and ruin. In the second great rounder from the entrance is the muniment room of the Cliffords, in which the treasures and the writings were anciently kept. The apartments formed, about sixty years since, out of the gallery, contain several portraits, in a perishing state, particularly the great historical family picture, painted and inscribed under the direction of the Countess of Pembroke,—a head of Sir Ingram Clifford; another called Fair Rosamond, intended for Lady Margaret Percy; and a half-length picture, in a very decayed state, lately discovered, and meant, as Dr. Whitaker conjectures, for Lady Eleanor Brandon. Skipton Castle, from its importance, and the military character of the families to which it successively belonged, has undergone several sieges, but except it be the Munitiuncula of Hexam, destroyed by the Scots, in the reign of Stephen, of which there is considerable doubt, it never suffered any material injury by belligerent operations, till the time of the

civil wars between Charles I. and the Parliament. At that time it sustained a siege of three years, against the generals of the parliamentary army, Lambert, Poyntz, and Rossiter; the Earl of Cumberland, owner of the castle, being then the lord lieutenant of the West-Riding, and Sir John Mallory, of Studley, an old and faithful loyalist, the governor. After the surrender of the castle, which fell on the 22nd of December, 1645, and the success of the republican cause, parliament issued an order, directing that Skipton Castle should be dismantled and demolished. This order was partially carried into effect in 1649; but the Countess of Pembroke, the great restorer of ruined edifices, repaired and again rendered it habitable, though not perhaps tenable as a fortress, for which it was never, owing to its exposed situation from the neighbouring heights, very well adapted. Over the modern entrance to the castle, the widow of Dorset and of Pembroke, ordered an inscription to be placed, intimating that this castle was repaired by her order, in the years 1657-8, after it had been reduced to ruins by order of the parliament. Since that time, and from the year 1808 to 1818, this ancient structure has undergone several other repairs, and it is now a comfortable and still stately residence. Here, and at Appleby Castle, their noble owner, who generally resides at Hothfield Park, in Kent, spends a few weeks every year.

The benefice, a vicarage, valued in the Liber Regis at £10 12s. 6d., is in the patronage of the dean and chapter of Christ Church, Oxford.

The parish church was probably founded at the same time as the castle, by Robert de Romille, but no part of the original structure remains, except four stone seats, with pointed arches and cylindrical columns, in the south wall of the nave, which may be referred to the period of the eleventh century. The present church is a spacious and substantial building, though evidently built at very different periods. Dr. Whitaker conjectures, that the original church consisted of one, or at most two aisles, and that the whole chancel of three aisles has been added to the original building eastward. This latter work he refers to the time of Richard III. who, when Duke of Gloucester, occasionally resided at Skipton Castle. The roof, which is flat, and extremely handsome, cannot be of later date than Henry VIII. At the east end are the arms of the priory of Bolton.

Beneath the altar, unusually elevated on that account, is the vault of the Cliffords, which was the place of their interment, from the dissolution of Bolton Priory to the death of the last Earl of Cumberland. Over these relics of departed greatness, there is a gorgeous display of the pomp of heraldry, the pride of genealogy, and the ostentation of noble alliances, of which the Cliffords had to boast as much, perhaps, as any family in the kingdom. First, and immediately over his remains, is a grey marble tomb of Henry the first earl, and Margaret Percy, his wife. On the slab are places for their figures; but if ever they were placed there, they have been removed, and the brasses with the epitaphs were stolen away in the civil wars. At the head of this monument, is a small altar tomb, to the memory of Francis, Lord Clifford, the infant son of George Clifford, third Earl of Cumberland. On the south side of the communion table, is a stately tomb of black marble, enclosed with iron rails, and erected by the Countess of Pembroke, to the memory of her father, George Clifford, third Earl of Cumberland. The last epitaph belonging to this noble family is admired for its brevity, simplicity, and pathos.

The town of Skipton has long enjoyed the benefit of a well endowed Grammar School, which was founded on the 1st of September, in the second year of the reign of King Edward the Sixth, 1548, by William Ermystead, clerk, canon residentiary in the Cathedral Church of St. Paul, London,—who, having long been minded to found a school here, for instructing boys in grammar, and to ordain certain statutes for the government of the same,—

Granted to Sir Ingram Clifford, knight, and others, all those messuages, lands, tenements, rents, and hereditaments, in Adyngham, in the county of York, viz.—One tenement with the lands and premises therewith demised, of the yearly value of 38s. 5d.—one messuage and lands of the yearly value of 30s. 7d.—one messuage and lands of the yearly value of 8s.—one messuage and lands of the yearly value of 17s.—one messuage and lands of the yearly value of 6s.—And also, all those messuages, burgages, tenements, and lands in Skipton and Estbye, which were of Henry, Earl of Cumberland, viz.,—One messuage, tenement or burgage, and lands in the east part of Bentley-Bridge, of the yearly value of 36s. 8d.—a messuage or burgage and lands near

Walke Mylle, called Halcroft, and another close there of the yearly value of 22s. 8d.—one oxgang of land of the yearly value of 6s.—another oxgang of land of the yearly value of 6s.—another oxgang of land of the yearly value of 6s.—a messuage in Estbye of the yearly value of 12s.—and one oxgang of land in Etsbye of the yearly value of 6s.—to hold to them, their heirs and assigns for ever.

To the intent that they, and the survivors of them, and their heirs and assigns, should yearly receive all the issues and profits thereof, and with the same perform all things which in a schedule thereto annexed, for the erecting, continuing, support, government, and good rule of a school in Skipton-in-Craven, for boys resorting thither to be taught, are specified,—

That, whenever so many of the feoffees shall die, that there shall not be above five surviving, the survivors shall make an estate by their deed to other discreet persons, to the number of thirteen at the least, of the premises to the use aforesaid;—

And the said William Ermysted ordained, that there should be a school in Skipton-in-Craven, from time to time for ever, for the instruction of boys there in grammar,—

That the said school shall be kept in a house in Skipton, which he purchased of Henry, Earl of Cumberland, on the 20th of August, in the first of Edward the Sixth, 1547, for the instruction of boys, as well in the first rudiments as in all the art of grammar,—

That there shall be one master.

That he shall daily enter and teach in the same school (except feast days,) unless hindered by illness, or other reasonable cause, immediately after six in the morning, from the first of March to the first of October, and shall there faithfully exercise himself in teaching the boys until eleven; and from one in the afternoon, until six: and from the first of October to the first of March, shall begin at seven in the morning, and shall instruct the boys there until five or six, as necessity shall require.

That the said master shall be a chaplain or priest, and that he, and his successors, shall teach the boys the alphabet according to the proper pronunciation of syllables, and shall afterwards proceed in order in the grammar art, and the rudiments thereof, with the frequent use in the Latin tongue according to their capacities, from the advanced scholars, and that they compose epistles, orations, and verses.

That the said chaplain, immediately after entering the school, shall say the Psalm, *"Miserere mei Deus,"* which he shall not omit under the penalty of 20d. for each day; and if he shall wilfully omit daily for a month, he shall be removed. That the said chaplain shall be personally present in the parish church of Skipton, every Sunday and feast day, when there shall be service.

That the chaplain, if thereto disposed, and he shall not be hindered by any reasonable cause, shall celebrate in the said church, on Sundays and feast days, and three days in every week, before seven in the morning.

That he shall not absent himself from the said church and school above twenty days at one time, or several, in any year, under the penalty, for the first offence, of 20s.; then 30s.; and for the third, removal from his office.

If the chaplain shall dilapidate any of the buildings, or shall not faithfully observe all things incumbent upon him, or be convicted of any notable crime, or shall for his offence incur any mutilation whereby he shall be hindered from the execution of the sacerdotal order or the instruction of boys, or that he shall not be able to perform the service aforesaid and abide there, he shall be removed by the vicar or curate and churchwardens there.

That he shall have yearly for his support, the issues and profits of all the premises, and shall possess the same service for life, if he well behave himself.

The right of nominating a chaplain to the said service of master, to belong to the vicar and churchwardens. If they shall omit to appoint within a month, the right of appointing shall devolve for that turn to the Rector or Master of Lincoln College, Oxford, and the Fellows of the same College; and if they shall omit for a month after it comes to their knowledge, the right shall devolve for that turn to the Dean and Chapter of St. Paul's, London; and if they shall omit for one month, then to return to the Vicar and Churchwardens.

If the said chaplain shall continue in any sickness, so that he cannot exercise his said office, he shall have the issues and profits of the premises for one year from the commencement of his sickness, so that he provide one of his scholars or another sufficient man for the instruction of boys in the school. And

after that year, the vicar and churchwardens shall provide another who shall instruct the boys there during such illness, or during his life if he continue ill, so that the incumbent have half the profits for life, and the person exercising the office the other half; and after the decease of the incumbent, such instructor shall have the office and all the profits, if he be fit.

That after the death of the said William Ermysted, the right of demising the premises shall belong to the vicar and churchwardens, and the chaplain of the school aforesaid, so that the emoluments arising therefrom, be expended in the support and repair of the said schoolmaster and school.

When any of the said feoffees shall die, so that there shall be only four surviving, the survivors shall enfeoff the most discreet and wealthy parishioners of Skipton, to the number of thirteen, of and in the said premises, and so for ever.

That this declaration, and all writings and manuscripts concerning the service aforesaid, shall for ever remain in a chest in the vestry of the church of Skipton, under three locks and three several keys; one to remain with the incumbent of the school, the second with the vicar of Skipton, and the third with the wardens of Estby and Emsey, for ever.

The whole rental, which then amounted only to £9 15s. 4d. is now about £600 per annum.

There is also an annual payment of £4 4s. 10d. out of the land revenues of the Crown.

Boys are admitted, free of expense, indefinitely throughout the parish.

The grammars in use, are, *English*, Ash, Lowth, and Murray;—*Latin*, Ward's edition of Lilly;—*Greek*, Eton, Westminster, and Neugent's Port Royal; *Hebrew*, Robertson. The master is required to explain to the scholars, Virgil, Terence, Ovid, and the other Latin poets, and to teach them to compose epistles, orations, and verses.

Lady Hastings's Exhibitions at Queen's College, Oxford, have been obtained by scholars from this school, but no application has been made for several years past.

William Petyt, Esq., in 1707, gave £200 for the support of two poor scholars at Christ College, Cambridge.

And his brother, Sylvester Petyt, Esq., formerly of Staple Inn, Holborn, by his will left £24,048. Old South Sea

Annuities, now standing in the name of the Accountant General of the High Court of Chancery, to the credit of a cause, intituled, "Attorney General, *v.* Ord, Petyt's Charity," and a library at Skipton,—the gross annual income, in 1815, being £721 9s. 2d. The objects of which donation are, persons, wherever resident, standing in need of immediate relief, according to the direction of the trustees; and amongst whom the remainder of this sum is annually distributed, after paying £20 a year to Christ College, Cambridge, small salaries to a schoolmaster, and librarian at Skipton, and for putting out annually about fourteen poor children apprentices in the county of York, and for buying books for the use of the school.

The present master is the Rev. Thomas Gartham, M. A., late fellow of Lincoln College, Oxford.

Stephen Barret, a classical teacher of considerable eminence, was educated at this school.

There formerly stood at the entrance to the town of Skipton from Broughton, an ancient mansion, the residence of the Lamberts, called Winterwell Hall, probably from a spring on the premises which was never frozen in winter; but the Hall had almost disappeared before the Leeds and Liverpool Canal was projected, and the well itself was swallowed up in that great public work.

Skipton is a place of considerable trade and business, and, by its markets and fairs, thrives as a connecting link between the two populous counties of York and Lancaster. The market is on the Saturday, and great quantities of corn are brought eastward, chiefly from Knaresborough, and dispersed from hence into different parts of Craven, and into the north-eastern parts of Lancashire. The only public buildings in Skipton, with the exception of those already mentioned, are the Town-Hall, in which the general quarter sessions of the peace for the West-Riding are held once in the year; and the National Schools, built by subscription in 1814 and 1816, where a considerable number of boys and girls receive instruction daily, according to Dr. Bell's system of education. The vale of Skipton is one of the finest and most fertile in England. It contains little tillage, but displays the most luxuriant meadows and pastures that are any where to be seen; the environs, particularly in the neighbourhood of Kildwick and Cross Hills, are greatly admired by tourists.

The town is advantageously and pleasantly situate between the rivers Wharfe and Aire, and the Leeds and Liverpool Canal passes through it, affording great facility for the conveyance of goods. The Earl of Thanet, as lord of the manor, holds a court-leet annually; and sessions for the West-Riding are held at Midsummer, in the Town-Hall, a neat stone building. Skipton is one of the stations named in the new Boundary Act (an appendage to the Reform Bill) for receiving votes at the election of members for the West-Riding of the county. Several cotton mills are upon the streams in the vicinity; and the spinning and weaving of cotton give employment to a considerable number of persons.

The dissenting places of worship are, a chapel each for Independents, Wesleyan Methodists, and the Society of Friends; besides which, one for the Roman Catholics is about to be erected, towards the expense of which, Miss Frances Tempest has munificently subscribed £500.

Skipton lies in the centre of a beautiful district, well adapted to grazing and feeding cattle, and the views are delightful from many of the hills with which it is surrounded. An excellent weekly market is held here on Saturday; and a good fair for fat cattle and sheep every alternate Tuesday; the annual fairs are March 25th, Saturdays before Palm and Easter Sundays, the first and third Tuesdays after Easter, Whitsun-Eve, August 5th, and November 23rd, chiefly for sheep, horned cattle, horses, pedlary, &c.

*Bolton Abbey* is a small chapelry, the population amounting to one hundred and twenty-seven persons.

The church is a perpetual curacy, dedicated to St. Mary and St. Cuthbert, and valued in the parliamentary return at £46 1s. 11d. It is in the patronage of the Duke of Devonshire.

A priory was founded in this neighbourhood, at Embsey, by William de Meschines and Cecilia his wife, in the year 1121, for canons regular of the order of St. Augustine, and continued there about thirty-three years. It is said, by tradition, to have been transferred to this place on the following account —"The founders were now dead, and had left a daughter who had adopted her mother's name, Romille, and was married to William Fitz-Duncan, nephew of David, King of Scotland. They had issue a son, commonly called the Boy of Egremond, (one of his

grandfather's baronies, where he was probably born,) who, surviving an elder brother, became the last hope of the family. In the deep solitude of the woods, betwixt Bolton and Barden, four miles up the river, the Wharfe suddenly contracts itself to a rocky channel, little more than four feet wide, and pours through the tremendous fissure with a rapidity proportioned to its confinement. The place was then, as it is yet, called the Strid, from a feat often exercised by persons of more agility than prudence, who stride from brink to brink, regardless of the destruction which waits a faltering step. Such was the fate of young Romille, who inconsiderately bounding over the chasm with a greyhound in his leash, the animal hung back, and drew his unfortunate master into the torrent. The misfortune is said to have occasioned the translation of the priory from Embsey to Bolton, which was the nearest eligible site to the place where it happened." One of the gates of the priory still remains; and by stopping up its openings, has been converted into a dwelling, (the ground floor being one large room,) and been used as an occasional residence by the Duke of Devonshire. This priory was dissolved on the 11th of June, 1540, its revenues being valued at £212 3s. 4d.; and in 1543, it was granted to Henry Clifford, Earl of Cumberland, in which family it remained till 1635; when Elizabeth, the daughter and sole heiress of Henry, the last Earl of Cumberland, marrying Richard, the first Earl of Burlington, carried the demesnes into that family, whose daughter, Charlotte, sole heiress, married, in 1748, the Duke of Devonshire, in whose family the property still continues.

The remains of the priory being surrounded by bold and majestic high grounds, are scarcely seen until the traveller arrives on the spot. Bolton Priory stands upon a beautiful curviture of the Wharfe, on a level sufficiently elevated to protect it from inundations, and low enough for every purpose of picturesque effect. In the latter respect, it has no equal among the northern houses, perhaps not in the kingdom. Opposite to the east window of the priory church, the river washes a rock nearly perpendicular. To the south, all is soft and delicious; but the glories of Bolton are on the north. Whatever the most fastidious taste could require to constitute a perfect landscape, is not only found, but in its proper place. In front, and immediately under the eye, lies a smooth expanse

of park-like enclosure, spotted with native elm, ash, &c., of the finest growth; on the right, an oak-wood, with jutting points of grey rock; on the left, a rising copse. Still forward are seen the aged groves of Bolton Park, the growth of centuries; and farther yet, the barren and rocky distances of Simonseat and Bardonfell, contrasted with the warmth, fertility, and luxuriant foliage of the valley below. About half a mile above Bolton, the valley closes, and on either side the Wharfe is overhung by deep and solemn woods, from which huge perpendicular masses of grit stone jut out at intervals. Here a tributary stream rushes from a water-fall, and bursts through a woody glen to mingle its waters with Wharfe. There the Wharfe itself is nearly lost in a deep cleft of the rock, and next becomes an horned flood, enclosing a woody island; sometimes it reposes for a moment, and then resumes its native character, lively, irregular, impetuous. The cleft mentioned above is the tremendous Strid. This chasm, being incapable of receiving the winter floods, has formed on either side a broad strand of native grit-stone, full of rock basins, or pots of the lin, which bear witness to the restless impetuosity of so many northern torrents. But if the Wharfe is here lost to the eye, it repays another sense by its deep and solemn roar, like the voice of the angry spirit of the waters, heard far above and beneath, amidst the silence of the surrounding woods. The terminating objects of the landscape are the remains of Barden Tower, interesting from their form and situation, but still more so from the recollection which they excite. The principal remains of Bolton Priory now standing were parts of the church. The choir is still used as a parochial chapel. Over the west door are two escutcheons; that on the north displays the Clifford's arms, the other on the south side, a cross formée. The want of a tower detracts much from the beauty of the building.

Here is a free school, founded about 1698 or 1700, by the Hon. Robert Boyle, who endowed the same with an annual rent-charge of £20; besides this there are some rents, which, in the whole, amount to £99 7s. 6d. The school is for Latin and Greek; and for the poor people, English, writing and arithmetic, on paying 1s. per quarter.

Bolton-Bridge had anciently a chapel, like many others, for the benefit of travellers. The town field, a plain of inexhaustible

fertility, stretched from the bridge to the priory wall; and on this Prince Rupert is said by tradition to have encamped on his way to Marston-Moor, in July, 1644.

In the township of *Barden* is a private family chapel, not subject to archiepiscopal jurisdiction, served by the minister of Bolton.

The old tower of Barden seems to have been one of the six lodges belonging to the forest of that place, and originally erected for the accommodation of the keepers and protection of the deer. But the retired habits of Henry, Lord Clifford, leading him to prefer the retreat of Barden, to the bustle of his greater houses, he enlarged this lodge for the reception of himself and a modest train of followers. His son, a very different character, only occasionally resided here, and till the latter days of the third Earl of Cumberland, it seems never to have been totally neglected by the family. From the inventory taken in 1572, after the death of the second earl, it appears that the hall and kitchen were furnished, but the bed-rooms were empty. When the Countess of Pembroke succeeded to her inheritance, Barden had become a ruin, which she repaired in 1657, at an expense of £100; there is an inscription over the principal entrance to that effect. After 1676, Barden was occasionally the residence of the Burlington family; and in 1774, it was entire. The lead and timbers of the roof have since been taken away, and it has now put on that picturesque form which only dilapidating remains have the privilege of assuming.

## BARNSLEY.

The populous market town of Barnsley is situate in the parish of Silkstone, on the high-road from Sheffield to Leeds, being distant from the latter town nineteen, and from the former fourteen miles. Though a place of considerable importance, (with a population of eight thousand two hundred and eighty-four persons) it is only a township to Silkstone. A market is held here every Wednesday, and fairs the Wednesday before February 28th, May 13th, and October 11th, for horses, horned cattle, &c.

The benefice is a perpetual curacy under Silkstone. The church, recently built, is a good edifice, comprising a nave,

chancel, and aisles, with an embattled tower at the west end. There is some excellent stained glass in the east window. A new episcopal chapel has recently been erected here. The manor belongs to the Duke of Leeds.

Wire drawing was formerly almost the entire trade of this town, but it has now given place to the manufacturing of flax, bleaching of linen yarns, weaving of linen cloth, ducks, diapers, damasks, &c., which is carried on to a very considerable extent. The wire drawing business is also carried on here, and Barnsley is said to produce the best wire for needles, &c. in the kingdom. There are also three extensive iron foundries for the casting and making of steam engines, pots, grates, &c. Great quantities of free and grindstones are obtained in this neighbourhood. Excellent coal mines are also wrought here; the beds of coal are from ten to twelve feet thick. This place is well situated for trade, and in addition to its ample supply of fuel, enjoys the advantage of canal navigation. The land about Barnsley is remakably good, and equally famous for its growth of wheat and other grain, both as to quantity and quality. There is a free grammar school here, founded and endowed by Thomas Kerresforth, gent., in the year 1665; and chapels for the Methodists, Independents, and Catholics.

The streets are for the most part narrow, and the houses old; but as the latter are gradually giving way to modern erections, the town is constantly improving in its appearance. The Duke of Leeds is lord of the manor, and holds annually a court baron, when a constable is appointed; a court leet is also held within the honour of Pontefract, every third Saturday, in which debts can be sued for under five pounds; and the magistrates sit every Wednesday. A town-hall is now being erected, near the church of St. Mary. Barnsley is one of the stations named in the new Boundary Act, for receiving votes at the election of members to represent the West-Riding of the county. The country around Barnsley is hilly and picturesque. About three miles hence, on the road to Sheffield, is Wentworth Castle, the elegant mansion of T. F. W. V. Wentworth, Esq., finely situated, and commanding an extensive view of the surrounding country.

*Cumberworth* is a considerable chapelry, with one thousand two hundred and ninety-five inhabitants. The benefice is a perpetual curacy.

*Worsbrough* is a village and chapelry, in the parish of Darefield, and same wapentake as Barnsley, three miles south from that town, and eleven from Sheffield, situated close to a branch of the Dean and Dove Canal, and near to a deep valley called Worsbrough Dale, where are iron and glass works, with a manufactory for paper; several collieries are also in the vicinity. The chapel, dedicated to St. Mary, is a small, neat and ancient edifice, with a low tower, surmounted by a spire: the living is a perpetual curacy, in the gift of the Rev. Henry Bowen Cooke, vicar of Darefield; the present curate is the Rev. Benjamin Hopkins. There is a free school, with a small endowment, and a Sunday school.

Wentworth Castle, the magnificent seat of Frederick Vernon Wentworth, Esq., is seated on an eminence near Barnsley, in the centre of an extensive park.

The mansion, which occupies the site of an eminent fortress, was built about the year 1730, by Thomas, Earl of Stafford, of whom there is a good marble statue, by Ruysbreack, standing in the centre of its area, much injured by time and neglect. It is a large quadrangular building, and over the centre window of the north front, are the arms of the founders. The east front of this noble mansion is of a modern character, and was erected by William, Earl of Strafford, about 1770. Its architecture is at once both elegant and rich. In the interior are a great many spacious and elegant rooms; but its greatest beauty is to be found in the gallery, one hundred and eighty feet long, by twenty-four broad, and thirty high, divided into three divisions by magnificent pillars of marble with gilt capitals. This room, as well as others in the house, is ornamented with statues, and several pictures by Vandyck, Sir P. Lely, Vanderhelst, &c. The Rev. R. Warner, in his tour, calls this house a heavy tasteless building.

# APPENDIX.

## No. I.

## TABULAR VIEW OF THE POPULATION OF THE PLACES MENTIONED IN THE PRECEDING WORK.

### LEEDS, PARISH OF.

| | |
|---|---|
| Leeds Town :— | |
| East Division, | 12,413 |
| Middle and Kirkgate Division, | 4,927 |
| Mill Hill Division, | 3,031 |
| Upper and Lower North-East Division, | 14,402<br>9,619 |
| North-West Division, Lower and Upper | 9,797<br>7,602 |
| South Division, | 6,549 |
| Upper Division, | 3,262 |
| Hunslet, | 12,004 |
| Holbeck, | 11,210 |
| Beeston, | 2,128 |
| Armley, | 5,159 |
| Wortley, | 5,944 |
| Farnley, | 1,391 |
| Headingley with Burley and Kirkstall, | 3,849 |
| Bramley, | 7,039 |
| Chapel-Allerton, | 1,934 |
| Potter-Newton, | 863 |
| Total, | 123,323 |

### CALVERLEY, PARISH OF.

| | |
|---|---|
| Calverley and Farsley, | 2,637 |
| Bolton, | 671 |

| | |
|---|---|
| Idle, | 5,416 |
| Pudsey | 7,460 |
| Total, | 16,184 |

GUISELEY, PARISH OF.

| | |
|---|---|
| Carlton, | 181 |
| Guiseley, | 1,604 |
| Horsforth, | 3,425 |
| Rawden, | 2,059 |
| Yeadon, | 2,761 |
| Total, | 10,030 |

BRADFORD, PARISH OF.

| | |
|---|---|
| Bradford, | 23,233 |
| Bowling, | 5,958 |
| North Bierley, | 7,254 |
| Eccleshill, | 2,570 |
| Manningham, | 3,564 |
| Allerton, | 1,733 |
| Clayton, | 4,469 |
| Haworth, | 5,835 |
| Heaton, | 1,452 |
| Horton, | 10,782 |
| Shipley, | 1,926 |
| Thornton, | 5,968 |
| Wilsden, | 2,252 |
| Total, | 76,996 |

OTLEY, PARISH OF.

| | |
|---|---|
| Otley, | 3,161 |
| Bramhope, | 359 |
| Poole, | 315 |
| Total, | 3,835 |

ADDLE, PARISH OF.

| | |
|---|---|
| Addle, Cookridge, Brearey, Eccup, | 703 |
| Arthington, | 360 |
| Total, | 1,063 |

| HAREWOOD, PARISH OF. | |
|---|---|
| Alwoodley, | 142 |
| Dunkeswick, | 261 |
| Harewood, | 894 |
| East Keswick, | 365 |
| Weardley, | 169 |
| Weeton, | 322 |
| Wigton, | 168 |
| Wike, | 142 |
| Total, | 2,463 |

| BARDSEY, PARISH OF. | |
|---|---|
| Bardsey, | 331 |
| Nethersome, | 21 |
| Total, | 352 |

| WHITKIRK, PARISH OF. | |
|---|---|
| Austhorpe, | 169 |
| Seacroft, | 918 |
| Temple Newsam, | 1,468 |
| Thorp Stapleton, | 19 |
| Total, | 2,574 |

| BERWICK-IN-ELMET, PARISH OF. | |
|---|---|
| Berwick, | 1,608 |
| Kiddal and Potterton, | |
| Morwick and Scholes, | |
| Barnbow, | |
| Roundhay, | 314 |
| Total, | 1,922 |

| SWILLINGTON, PARISH OF. | |
|---|---|
| Swillington, | 523 |

| LEDSHAM, PARISH OF | |
|---|---|
| Ledsham, | 236 |
| Ledston, | 243 |
| Fairburn, | 465 |
| Total, | 944 |

| KIPPAX, PARISH OF. | |
|---|---|
| Kippax, | 1,901 |
| Thorner, | 824 |

| | |
|---|---|
| Shadwell, | 248 |
| Seacroft, | 168 |
| Total, | 3,141 |

**COLLINGHAM, PARISH OF.**

| | |
|---|---|
| Collingham, | 414 |

**METHLEY, PARISH OF.**

| | |
|---|---|
| Methley, | 1,593 |

**CASTLEFORD, PARISH OF.**

| | |
|---|---|
| Castleford, | 1,141 |
| Glass Houghton, | 446 |
| Total, | 1,587 |

**ROTHWELL, PARISH OF.**

| | |
|---|---|
| Rothwell with Rothwell Haigh, | 2,638 |
| Middleton, | 976 |
| Oulton with Woodlesford, | 1,496 |
| Thorp, | 62 |
| Carlton with Lofthouse, | 1,463 |
| Total, | 6,635 |

**WAKEFIELD, PARISH OF**

| | |
|---|---|
| Alverthorpe with Thornes, | 4,859 |
| Horbury, | 2,400 |
| Stanley with Wrenthorpe, | 5,047 |
| Wakefield, | 12,232 |
| Total, | 24,538 |

**DEWSBURY, PARISH OF.**

| | |
|---|---|
| Dewsbury, | 8,272 |
| Ossett, | 5,325 |
| Soothill, | 3,849 |
| Hartshead-cum-Clifton, | 2,408 |
| Total, | 19,854 |

**ARDSLEY, PARISH OF.**

| | |
|---|---|
| Ardsley, East, | 853 |
| ——— West, | 1,450 |
| Total, | 2,303 |

## BATLEY, PARISH OF.

| | |
|---|---|
| Batley, | 4,841 |
| Churwell, | 1,023 |
| Gildersome, | 1,652 |
| Morley, | 3,819 |
| Total, | 11,335 |

## BIRSTALL, PARISH OF.

| | |
|---|---|
| Cleckheaton, | 3,317 |
| Drighlington, | 1,676 |
| Gomersall, | 6,189 |
| Heckmondwike, | 2,793 |
| Hunsworth, | 878 |
| Liversedge, | 5,265 |
| Tong, | 2,067 |
| Wyke, | 1,918 |
| Total, | 24,103 |

## ALMONDBURY, PARISH OF.

| | |
|---|---|
| Almondbury Township, | 7,086 |
| Austonley Township, | 1,420 |
| South Crossland, | 2,258 |
| Farnley Tyas, | 849 |
| Holme, | 630 |
| Honley Chapelry, | 4,523 |
| Longarths, | 758 |
| Linthwaite, | 2,852 |
| Lockwood, | 3,134 |
| Marsden, (part of C.) | 1,698 |
| Meltham, | 2,746 |
| Thong, Nether, C. | 1,004 |
| ——— Upper, T. | 1,648 |
| Total, | 30,606 |

## HUDDERSFIELD, PARISH OF.

| | |
|---|---|
| Golcar Township, | 3,143 |
| Huddersfield, | 19,035 |
| Lindley, | 2,306 |
| Longwood, | 2,111 |
| Marsden, (part of,) | 642 |
| Scammonden, | 912 |
| Slaithwaite, | 2,892 |
| Total, | 31,041 |

| KIRKBURTON, PARISH OF | |
|---|---|
| Cartworth Township, | 1,796 |
| Cumberworth, | 1,180 |
| Foulston, | 1,573 |
| Hepworth, | 1,229 |
| Kirkburton, | 2,650 |
| Shelley, | 1,319 |
| Shepley, | 893 |
| Thurstonland, | 1,098 |
| Wooldale, | 3,993 |
| Total, | 15,731 |

| KIRKHEATON, PARISH OF. | |
|---|---|
| Dalton, | 3,060 |
| Kirkheaton, | 2,755 |
| Lepton, | 3,320 |
| Whitley, Upper, | 885 |
| Total, | 10,020 |

| | |
|---|---|
| SADDLEWORTH, forming part of Rochdale Parish, | 15,986 |

| HALIFAX, PARISH OF. | |
|---|---|
| Barkisland, | 2,292 |
| Elland-cum-Greetland, | 5,500 |
| Erringden, | 1,933 |
| Fixby, | 348 |
| Halifax, | 15,382 |
| Heptonstall, | 4,661 |
| Hipperholme-cum-Brighouse, | 4,977 |
| Langfield, | 2,514 |
| Midgley, | 2,409 |
| Norland, | 1,618 |
| Ovenden, | 8,871 |
| Owram, North, | 10,184 |
| ——— South, | 5,751 |
| Rastrick, | 3,021 |
| Rishworth, | 1,536 |
| Shelf, | 2,614 |
| Skircoat, | 4,060 |
| Sowerby | 6,457 |
| Soyland, | 3,589 |
| Stainland, | 3,037 |
| Stansfield, | 8,262 |
| Wadsworth, | 5,198 |
| Warley, | 5,685 |
| Total, | 109,899 |

| | |
|---|---|
| **BINGLEY, PARISH OF.** | |
| Bingley and Micklethwaite, | 8,036 |
| Morton, East and West, | 1,219 |
| Total, | 9,255 |
| **KEIGHLEY, PARISH OF.** | |
| Keighley, | 11,176 |
| **SKIPTON, PARISH OF** | |
| Barden, | 214 |
| Bolton Abbey, | 112 |
| Draughton, | 223 |
| Embsay with Eastby, | 891 |
| Halton, East, with Bolton, | 144 |
| Skipton, | 4,181 |
| Total, | 5,765 |
| **SILKSTONE, PARISH OF.** | |
| Barnsley, | 10,330 |
| Bretton, | 427 |
| Cumberworth, | 1,374 |
| Dodsworth, | 1,179 |
| Hoyland Swaine, | 748 |
| Silkstone, | 1,010 |
| Stainborough, | 304 |
| Thurgoland, | 1,147 |
| Total, | 16,519 |

## No. II.

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# JAMES NAYLER.

At page 323 of Vol. 1, in the note, will be found some extracts relative to the life of James Nayler. There the character of this remarkable individual is greatly misrepresented. We recommend our readers to peruse a Tract written by Joseph Gurney Bevan, containing the life of James Nayler, written with great impartiality and care. It appears certain that Nayler was a deluded person at one time of his life, but it appears equally certain that he was restored. Mr. Bevan says,—"I have thought it might be useful, even at this length of time from the sufferings of James Nayler, to give some more complete view of his life than yet has been done. He is still cited as an irrefutable proof of the supposed danger of adopting principles in religion such as those which the Quakers profess to hold. This was probably what the parliament of 1656 would have desired, if not what they intended by their cruel sentence; and as in this respect they imitated their high-church predecessors, in the use of the scourge, the mutilating knife, and the dungeon; so at present, men who profess to abhor the principles of the long parliament, still join with it in that disposition which led to such rigorous conduct; namely, a desire to villify the body of which Nayler was a conspicuous member. It is certainly difficult to appreciate the motives of men; and in this instance, time, which often assists in their development, has not brought any facts to light which were not known at the period of which I am about to treat. But when, as I have elsewhere remarked, we perceive the parliament of 1656 scarcely sparing the life of Nayler, (for a motion was made that his punishment should be death,) and inflicting on him pains that would not have been uncongenial to the times of a Nero or a Dioclesian; at the same time that the other actors in the business for which he was punished, were even not arraigned; it is natural to conclude that the purpose of the severity then, like that of the obloquy cast on the memory of Nayler now, was to render odious the principles of the Quakers.

"I therefore wish, if the memory of James Nayler may not rest peaceably, with the people who are not ashamed to have had him among the number of their early adherents, that the public may see the whole man, and not estimate the tenor of his life from a moment of disease. That he fell is not denied, but that he rose from his fall is equally true; and it shows that either he possessed principles which, in the hours of his retreat, were sufficient to discover to him his errors, or that he acquired them in his humiliation. We are not informed that he was

otherwise after his restoration, than he had been previous to his downfall, that is, an approved Quaker; therefore to the due and right application of the doctrine which that society teaches, it is at least as fair to attribute his recovery as his fall."

The following account of Nayler's last days and character we also insert. "James Nayler did not long survive his imprisonment. He died in October, 1660, and but little account is transmitted to us respecting him, after his being set at liberty. George Whitehead, who lodged with him at a house in London, in 1659 and 1660, bears this testimony of him, 'that he was revived by the Lord's power, and in measure restored to his ancient testimony, and to bear the same publicly in divers parts of the nation, as the Lord enabled him, both in his ministry and writings: and,' adds Whitehead, 'he walked in much brotherly love and simplicity among us, until his end came.'

"We have also a short account of Nayler from Thomas Ellwood, who, before he became a member of the Society of Friends, had met with him, while visiting at Isaac Pennington's, at Chalfont, in Buckinghamshire. Edward Burrough being also present, was discoursing with the father of Thomas Ellwood, respecting Predestination; which doctrine Ellwood, the father, espoused; when Nayler interposing, 'handled the subject with so much perspicuity and clear demonstration, that his reasoning seemed to be irresistible:' and this surprised young Ellwood the more, as the appearance of Nayler was that of a plain simple husbandman or shepherd.

"Since the first arrival of James Nayler in London, in the year 1654, it doth not appear that he had ever revisited his habitation; if indeed, at all since the time of his quitting it in 1652. At length he set out homewards, and was noticed by a friend as he passed through Huntingdon, to be in a frame of mind so awful as that he appeared to be redeemed from the world. It is not known whether, soon after this he was suddenly taken ill, or had been robbed and abused. A country man found him, in the latter part of the day, in a field near King's Rippon; and he was conveyed to the house of a friend at Holm. A physician attended him, and he was inquired of, whether he desired to see any of his London friends; which he declined. On having his clothes shifted, he said. 'You have refreshed my body, the Lord refresh your souls;' not long after which he departed in peace, aged about forty-four years. His remains were interred at Rippon. About two hours before his decease, he is said to have uttered the following words:—'There is a spirit that I feel, that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations; as it bears no evil in itself, so it conceives none in thoughts to any other. If it be betrayed, it bears it; for its ground and spring is the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love, unfeigned; and takes its kingdom with intreaty, and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it, or can own its life. It is conceived in sorrow, and brought forth without any to pity it; nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings; for with the world's joy it is murdered. I found it alone, being forsaken. I have

fellowship therein with them who lived in dens, and desolate places of the earth; who, through death, obtained this resurrection, and eternal holy life.'

"During the time of James Nayler's travels and imprisonment, he had frequent recourse to the press. Some of his writings were doctrinal, and many of them controversial. Some of the latter contain an asperity of language, which appears ill adapted to convince either the opponent or his adherents. The writings of Nayler, however, are not eminent for these; and, in estimating how far an author has exceeded the point of right, we should allow for the provocation; and great provocation was certainly given to our elder Friends, by the misapprehension of their principles. This occasioned their adversaries to charge them with opinions (often monstrous enough) which they did not hold. Such, however, is the impatience of our minds, that we find it easier to cry down an opinion which clashes with our own, than to examine it with coolness; and to inveigh against its author, than to desire his instruction. While this is the case, debate is not likely to sift out truth; but when the time shall come that such as profess the name of Christ, shall infuse into their controversies all the gentleness, forbearance and love, which his religion enjoins, it is probable that Christianity will be advanced by the superior conviction which will attend the discussion of its votaries. May the mind that is convinced of these truths, suffer them to operate as a rule of its conduct; and thus be one to carry on the work which it desires to see accomplished. A collection was made in 1716, of such of Nayler's writings as were thought suitable for reimpression; but this has also been long since out of print.

"On a review of the life and writings of James Nayler, he appears to have been a man of no mean abilities, and of great sincerity; but tinctured with what will generally be esteemed an excess of credulity; not only as to his own gifts, but also in estimating the pretensions of others. But he seems remarkable for no quality more than for patience under sufferings; and quiet resignation to what he believed to be divinely enjoined or permitted. To this quality, as the means, we may attribute his restoration to soundness of judgment, and the calmness of his closing moments.

"After all, probably his life will be viewed through the medium which each one has been accustomed to use. The scoffer at religion will think him a fool; the deist a madman; the professor of religion, who measures all things by his finite unenlightened reason, and rejects the notion of Divine influence, will exult at his fall; but the believer in this influence, who counts the cost of his faith, and has descried the dangers of the right hand as well as of the left, will at least view his story with instruction; if not be induced by it to adhere more closely to that guide, which alone can preserve man from falling; but which repeated deviations may conceal from the view."

## No. III.

# MEMBERS OF PARLIAMENT FOR THE DISTRICT, FROM "GOOCH'S KEY TO THE PLEDGES."

(It is to be remembered by the reader that the Peel Ministry was in power when the following articles were written.)

### BRADFORD.

HARDY, JOHN, re-elected, of Low-Moor, Bradford, and Heath Hall, near Wakefield, a barrister and an iron-master, and holds the life office of the chief steward of the honour of Pontefract, performed by deputy, with near £978 per annum. Was returned second for the borough in 1832.

*Pledges.*—"He had voted for the abolition of impressment; for the relief of merchant seamen from paying to Greenwich Hospital; for the Sabbath observance bills. Mr. Hardy then declared that he was a warm advocate of religious liberty, and had brought in a bill for allowing religious assemblies in private houses. It had been reported that he had said in his committee, 'that he would support the present administration, and that it deserved a fair trial.' Now he declared that this was absolutely false."—*Bradford Observer, January* 8. "He would not tie himself to the car of any political faction whatever."—*Ibid, January* 15.—Voted, during last parliament, for abolition of flogging, ballot, repeal of window tax, and corn laws, Sabbath observance bill, to abolish unmerited sinecures, for short parliaments, for inquiry into pension list, &c. &e.

LISTER, E. O., re-elected, of Manningham Hall, Bradford, and deputy lieutenant of the West-Riding of Yorkshire. He was returned at the head of the poll in 1832.

*Pledges.*—"I would rather represent the borough of Bradford than ten thousand boroughs besides. I had fully made up my mind never to go again, and I believe that I should never have gone again, if the Duke of Wellington had not fanned the flame of liberty within my breast till it burned up all other con-

siderations. I have suffered materially in my health. I went to parliament, as you all remember, stout and robust, and come back a shrimp."—*Bradford Observer, January* 15. "He hoped he and his colleague should be able to work together, so as to show the world that the Reform Bill had worked well for Bradford."—*Second Speech, Ibid.* He voted, last parliament, against Irish coercion bill, for repeal of malt and other taxes, the ballot, short parliaments, and other motions of the like kind.

## HALIFAX.

Wood, Charles, re-elected, of Uckelton Hall, Doncaster, elder son of Sir F. Wood, Bart. of Barnsby, Yorkshire. He sat for Grimsby and Wareham, and in 1832 was elected for this borough, second on the poll.

*Pledges.*—Late Secretary of the Treasury to the Grey and Melbourne ministries, with a salary of £2500 a year, and had been previously private secretary to Earl Grey, whose son-in-law he is. "The government to which I belonged has been employed in carrying out reform. In our career we were cut short, not, as asserted by our opponents, from disunion amongst ourselves, from weakness, or from inability to conduct the affairs of the country, but we were dismissed by the word of the Sovereign. Why we were dismissed it remains for our successors to tell; but we may guess. If it be necessary to say why we were dismissed, the best answer to be found is the formation of the new government. What were the measures which were passed by the reformed government during the last two years? The abolition of slavery: the Duke of Wellington opposed it. Free-trade: the Duke of Wellington is for restriction. Reducing the church establishment of Ireland: the Duke of Wellington would preserve it in all its enormity. Take any measure for improvement and reform, carried by the late government, and amongst the most violent opponents will be found the Duke of Wellington; and there was one man in the House of Commons, and one man only, whose opposition to the Reform Bill increased as it went on, and that man was Sir R. Peel. I am prepared to introduce such reforms into our church establishment as may render it fitting for the increased intelligence of the country. I am prepared to put the church rates upon the church property; and by doing so prove myself a better friend than those who arrogate the exclusive title. I am prepared to reform the corporations; to reduce all establishments where it can be done; to alleviate taxation, and bear in mind the interests of the working classes."—*Halifax Guardian, January* 10.

Wortley, Hon. James Stuart, new member, (in place of Mr. Briggs,) a barrister, third son of Lord Wharncliffe, Lord Privy Seal of the Peel and Wellington cabinet.

*Pledges.*—Under Secretary of State for the Colonial Department of the new ministry; has been elected, says the *Times*, on the Conservative interest, against the fiercest opposition perhaps ever recorded in the annals of electioneering. "While I consent to the fundamental change in our constitution, I shall oppose any attempt to alter the provisions of the reform bill. I look to the reform of the Irish and English church establishments by the just appropriation and distribution of their revenues. I shall be anxious to remove from Dissenters all practical grievances, and, above all, to lighten the burthens which now press on the springs of industry and the necessaries of life."—*Halifax Guardian, January* 3.

## HUDDERSFIELD.

BLACKBURNE, JOHN, re-elected, a king's counsel, a bencher of the Middle Temple, and the chief of the "Corporation Commission," issued by Lord Grey's cabinet. He was first returned at a vacancy in 1833.

*Pledges.*—"The reform bill, though imperfect, was the great charter of the liberties of Englishmen. The Tories had said it was a final measure; they now appeared so fond of it that they will suffer no alteration to be made in it. Let their professions be what they would, no man above the degree of an idiot would confide in their professions."—*Times, December* 31. "He declared himself favourable to triennial parliaments, and vote by ballot; but objected to giving pledges. On this subject he said, if it was good for one, it was good for all; and, consequently, they might as well send up their votes on a ticket to St. Stephen's, and save the trouble of hearing a debate, when they were pledged to a particular vote."—*Bradford Observer, January* 8. "Let every one vote as his conscience dictates; for this reason, I wish for the ballot."—*Halifax Guardian, Jan.* 10.

## KNARESBOROUGH.

LAWSON, ANDREW, new member, an "Ultra Tory."—(*Examiner.*)—(In place of Mr. Rotch,) of Boroughbridge, Yorkshire, "the only neighbouring gentleman against these candidates, and an active magistrate at the Quarterly Petty Sessions at Knaresborough."—*Morning Post.* He is son of Mr. Lawson, of the neighbouring town of Boroughbridge, who used to contest that disfranchised borough with the Duke of Leeds, and brother of the talented Marmaduke Lawson, who died suddenly after his return for Boroughbridge, late Fellow of Magdalen College, Cambridge, where he greatly distinguished himself, and was Chancellor's medalist of his year.

*Pledges.*—"A man of talent, and of liberal independent Conservative principles."—*Morning Post.* "My sentiments," he says, "are the same as those delivered by Sir F. Burdett and Lord Stanley."—*York Herald, January* 17. He voted with Sir R. Peel on the questions of speaker and address.

RICHARDS, JOHN, re-elected, of Wassel Hall, Hagley, Worcestershire, who was returned in 1832 at the head of the poll, with Mr. Lawson for an opponent.

*Pledges.*—He voted during the last parliament against the abolition of naval and military sinecures, but for a revision of the pension list, parliament's disposing of money from sale of bishop's lands, the exclusion of bishops from the House of Peers, Dissenters graduating at Oxford and Cambridge, &c.; and, he says, "I have supported Mr. Tennyson's motion for shortening the duration of parliaments, and I have also voted for Mr. Ward's motion to apply the surplus revenues of the Irish Church to national purposes."—*York Herald, January* 17. He voted with Sir R. Peel on the questions of speaker and address.

## LEEDS.

BECKETT, Sir J., Bart., F.R.S., new member, (in place of Mr. Marshall,) of Leeds, York, and Somerby Park, Lincolnshire. He is a civilian of considerable eminence, and the son-in-law of the Earl of Lonsdale.

*Pledges.*—"He is Judge Advocate General of the Peel and Wellington ministry, and voted that Sir C. M. Sutton be speaker. He was the representative

of Conservative principles, and he would defend those principles, upon which the constitution rested, to the last drop of his blood. It was his intention, under a limited monarchical government like ours, to support the kingly office and the just prerogatives of the crown. He would support the two great divisions of the state, which might be denominated either as church and state, or as the ecclesiastical and civil divisions of the constitution. They were very distinct in themselves, but yet formed only one body. If the link which bound them together were severed, they would both be destroyed. In the ecclesiastical division was included, of course, the church establishment, and that he would support for the same reason."—*Post, January 9.* During a previous speech, he said, "Gentlemen, what do you suppose could induce the Duke of Wellington and Sir Robert Peel to stand forth at such a moment as this to attempt to carry on the government of the country, but a patriotic and conscientious feeling that their presence was necessary to keep the state ship steady—to prevent her from lurching from side to side in the sea of agitation? And when his Majesty called upon them, would they not have been base cowards had they refused? (Yes, yes, and cheers.) You are all aware of the extraordinary fact, as I stated the other night, that the Duke of Wellington was permitted to carry on the whole government of the country without one whisper of real dissatisfaction. Why, gentlemen, the absence of that whisper is in itself the best possible token of approbation of the courage and decision which led him to undertake such a trust at the call of his King. I have communicated with the duke upon the delicacy of his situation, and his answer to me was this,—'I am always for an enterprize when I know that I am right; and if I fail, I have done my duty. I know I am doing that which is absolutely necessary in these times to induce gentlemen of property, be they commercial, be they agricultural, be they manufacturing, of any sort or kind, to take their proper stations. I am doing that which will set an example to them, and which I hope in God they will follow in the crisis in which we are placed. If they will follow me, if they will adopt my course, I believe we shall come right at last.' Now, gentlemen, I will just mention one expression of the duke at the Mansion-house. The duke said, 'They have called me dictator; why, if I have carried on the government of the country to the satisfaction of the people, they may call me what they will; but I hope it will be admitted that I have done no one thing during my dictatorship to injure any human being.'"—*Times, January 5.*

Baines, Edward, re-elected, of Leeds. He is a leader amongst the reform party at Leeds, and has long been distinguished for his manner of conducting the "Leeds Mercury," of which he is proprietor and joint-editor with his son. He came in for Leeds on the resignation of Mr. Macaulay, during the last parliament, who accepted office in India.

*Pledges.*—He voted that Mr. Abercrombie be speaker, and in his address (Leeds Mercury) pledges himself to support economy, retrenchment, justice to the Dissenters, abolition of church rates, the opening of corporations, a free trade in corn, the cheap, speedy, and humane administration of justice, a foreign policy favourable to liberty and peace, a liberal amendment of the reform act, short parliaments, and the vote by ballot, &c. In his speech at the hustings, he said,—"He held in his hand a list of the votes he had given. There was not a single question brought forward in parliament which involved a saving of the public money that he

had not supported. (Cry of pension list, poor law bill.) He had voted in favour of an inquiry into that list. (But not a revision of it.) But he would tell them who did not vote for the pension list, and that was Sir Robert Peel, whom Sir John Beckett took as his model. (Groans.) He had supported every measure brought into parliament for diminishing the severity of the criminal code. He had voted against the poor law bill because he thought it was a bad bill. He voted against taking votes by proxy under that bill, and against obliging the mothers of illegitimate children to bear the whole expence of their maintenance. He had supported every measure for the establishment of religion and morals, and he had supported the claims of the Dissenters. He voted against tithes both in England and Ireland, for a free trade in corn, for the repeal of taxes upon the raw materials of our manufactures, and establishing free bonding warehouses at Leeds, Manchester, and Birmingham, for the establishment of the claims of the merchants whose property had been seized in Denmark, and the repeal of the Septennial Act, for the vote by ballot, for the publication of the votes of members of parliament, for the reform of the Church both in England and Ireland. He had not voted uniformly in support of the late government, neither would he, if again sent to parliament, uniformly oppose the government of the Duke of Wellington and Sir Robert Peel, but would support any good measure which they might bring forward. There was as much difference between the late and the present government as between gold and brass. The former came into power to support the principle of reform, the latter to oppose it."—*Times, January* 7.

Anecdote.—"It may be proper to add by way of explaining the triumph of the Tory candidate, that the liberal party in Leeds let 288 votes be struck off the list by the late Tory revising barrister on technical objections to the rating of the poor, which lost Mr. Brougham his election."—*Examiner, January* 10.

## WAKEFIELD.

Gaskell, Daniel, re-elected, of Lupset Hall, Wakefield, Yorkshire. He first sat for the borough after its creation by the Reform Bill in 1832, and in the present contest had the honour to defeat the son of the Earl of Harewood, whose proximity gives him great influence.

*Pledges.*—"He believes the object of the present administration will be to check the progress of reform."—*York Courant, January* 8. He voted for Mr. Abercrombie as speaker, and in the last parliament, for reducing number of seamen, seven sinecure marine officers, discontinuing naval and military sinecures, against the Irish Coercion Bill; for the revision of the pension list, the repeal of the malt and other taxes, and the substitution of a property tax, for the ballot and short parliaments, the removing of Jewish disabilities, and the admission of Dissenters to graduate at Oxford and Cambridge, &c. &c.

## YORKSHIRE, WEST-RIDING.

Morpeth, Lord, re-elected, Castle Howard, Yorkshire. His lordship is the eldest son of the Earl of Carlisle, and has been distinguished in Parliament by his undeviating adherence to one line of politics. He was returned for Morpeth in 1826, but has represented Yorkshire since 1830.

*Pledges.*—His lordship described the new ministry, in his address, as the old

familiars of the Treasury; the often-seen, often-hissed-off, stagers of Downing-street; the officers of the Admiralty whom Portsmouth refuses, and Plymouth rejects; the household which Lord Roden declines to head; and lest haply we should be carried away to any extent of credulity by the young dalliance of conservative reformers, it is imparted to us in the easy moments of convivial freedom, that they have a dislike to the very name of reform. In answer to an elector, inquiring if he would vote for separation of church and state, the noble lord said, Never.—*Chronicle, January* 19. "I am still, (receive the name as you choose) a Whig," said his lordship, "a name, I am aware, that does not always command immediate popularity, but I believe it to be entitled to solid and lasting respect. Sure I am that it is connected with some of the highest passages in our history; it gained glory under Marlborough, peace under Walpole, reform under Grey. I do hope," his lordship said in the course of his speech, "the persevering friends of liberty, of peace, and of economy, when they shall again assume the reins of government, will march on with a firmer tread and a more assumed step, having their high mission renewed by the invigorating breath of a united people."—*Examiner, January* 4. "I shall wish, hereafter as heretofore, to promote the steady progress of all improvement; church reform, with a view to strengthen and purify the establishment, consistently with the relief of the Dissenters from every species of civil inequality, or of unwelcome interference and annoyance in the solemn rites of Christianity: corporation reform, with a view to extend the privilege of self-government more and more among the industrious and intelligent classes of the community; law reform, with a view to expedite and cheapon justice; increased freedom of trade, with the cheaper admission of foreign corn; together with the continuance of sound economy, and the adoption of every well-considered measure to improve the intellectual, moral, and religious character of my countrymen."

Strickland, Sir George, Bart., re-elected, of Boynton, Yorkshire, a supporter of the reform cabinets.

*Pledges.*—"Every member of the present administration is pledged by a long life to resist alteration and change in every shape. I can place no confidence in them."—*Chronicle, January* 19. "Every day I see more reason to be attached to the principles which I have avowed. A friend to freedom and to order, and convinced that the stability of all government rests alone on the affections of the people, I would reform in order to preserve; not to destroy and overthrow, but to improve our institutions, that they may be supported by the attachment of the people for whom they were formed."—Address, *Bradford Observer, January* 22. "When I joined your ranks, and waged war against rotten boroughs, I saw a necessity for having recourse to the vote by ballot; and I hold it essential to the well-being of our country, that every elector shall be able to give an unbought and uninfluenced vote. Already great things have been done. Not only has the representation been reformed, but the slave has been made free! I wish to see the church reformed, renovated, and supported; but I never could join its loud and deluded defenders, who go on, gilding the fane, but leaving the foundation to fall away in neglect. The foundation is public opinion. I would abolish church rates, which are obnoxious; I would annihilate pluralities, non-residence, and sinecures, which are disgraceful. I would diminish the riches of the hierarchy,

and raise into independence and comfort the poor and working clergy. I would open wide the doors of the church to all who are willing to enter in. My votes have been given for a revision of the pension list. Your slanderers say, that you would deprive the widow of her mite, and the king's bounty of its charity. You desire no such thing; you demand that affluent peers and unworthy pensioners should be struck off the list. The House of Commons has been reformed, but no improvement has yet reached the House of Lords. Absent Peers are still enabled to vote by proxy, and, without a knowledge of passing events, are permitted to decide the destinies of their country. The nations of antiquity, who sought advice from an oracle delivered from a statue of marble, acted with more reason than this. Above all, I contend that the wrongs of Ireland should be redressed, and that at last there may be extended to that unhappy country, a just, a rational, and a paternal government."—Second address, *Bradford Observer*.

## No. IV.

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# DIALECT OF THE DISTRICT.

Truly curious and utterly unintelligible to a stranger, are many of the words in vernacular use in our district—but most of them are only curious and unintelligible because good old English has been gradually driven out of common use by the innovations of self-applauded grammarians, and the progress of what, in nine cases out of ten, is most preposterously called modern refinement and improvement. We shall occupy a page or two by the exhibition of some of the most remarkable of these distinctive provincialisms; and though our task may be laborious, our communications will be neither unamusing nor uninstructive to our readers.

Let it not be imagined that in the unsophisticated Yorkshire dialect, TO CALL is softly and gently to invoke the voluntary and gratified attention—*to call* is to pour forth torrents of *abuse*, and designates the vehemence and vociferation of a downright, distorted, and furious female scold.

Sadly mistaken will he be who supposes that TO BE FRESH refers to the pleasing glow of bodily and mental health, or to that perfect deliverance from fatigue which is experienced after a long period of repose and rest—*to be fresh* is to display the tottering steps, the inflamed features, and the unintelligible language of sottish and increasing drunkenness.

Nor must it be thought that TO CRACK is to open a crevice in a wall, or that it refers to the noise and fissure which precedes the breaking of the beam—*to crack* is to adopt an extravagant style of boasting, and to bestow excessive praise upon any person, or quality, or object, which is comparatively undeserving of approbation.

Neither let it be imagined that SPURRINGS intend the furious applications of the armed heel of a hasty rider to the sides of a lazy or weary horse—*spurrings* are the publications of the banns of marriage in a church before the tittering bridegroom or the smirking bride.

BALK figures in our oriental maps as the name of one of the most magnificent and splendid cities of the fairest region of Tartary and Persia—but *balk*, in our *Yorkshire* language, has two very different meanings—for it means both the transverse beam which supports the floor of an apartment, and the ludicrous disappointment of greedy, insatiable, and snatching expectation.

Let not the auditor suppose when he hears of BARNS, that he is to think of the buildings in the neighbourhood of a farm-house, the depositories of agricultural

treasure, and re-echoing with the sound of the thresher's flail—*barns* mean boys and girls in the age of mere childhood, with check pinafores, dirty faces, squaling voices and black fingers, too young to be sent to be corrected by the schoolmasters, or scolded by overlookers.

When we read or hear of ROARING, we almost universally think of the tremendous voice of the lion, or the fearful outcry of some savage monster of the forest, or the dash of the waves of the angry sea upon the resounding shore—but *roaring*, in Yorkshire, means the weaping of an infant on the breast of its mother, or of some hapless victim who is suffering the castigation which his acts of naughtiness and mischief have demanded.

Who that ever hears of CANT does not immediately refer to the smooth and varnished language of some designing and detestable hypocrite, who in religion, more particularly, pretends the possession of every virtue, while his heart is as loathsome as a den of wild beasts, and who insults both the majesty of his Maker and the common sense of his fellow creatures, by his loud protestations and over-done grimaces—but very different is the reference of *cant* in Yorkshire, for *cant* is to be healthy for the person's time of life, and a *cant* old man is one who carries the wearying load of years with unwonted alacrity and vigour.

SNECK might be supposed to be the name of some great, fat, greasy, inanimate, dirty Dutchman, stinking of his gin, and reeking with his tobacco pipe, gazing in listless indolence, and with a vacant stare over some muddy ditch or puddle at his door—but *sneck*, in Yorkshire, is used to designate the little latch by which the door of a house is kept shut before the lock is turned, to keep out the intruders of the night.

Let not the stranger suppose when he hears of SHOT, that some deadly duel is about to be fought, that magazines are preparing for some park of artillery, or that a party are getting ready to slaughter the helpless quadrupeds or birds, which are generally classified under the most inappropriate appellation of game—*shot* means a sum which is owing at a tavern or public house for ale or liquors, the reckoning which comes after the feast or the drinking bout, sometimes to the overwhelming dismay, and never to the very excessive delight of the payer.

Who does not delight in the scenery of a LAKE, when the placid waters reflect the forms of the overshadowing woods and mountains, and blaze beneath the beams of the setting sun?—but *lake* means nothing of the kind in Yorkshire—speak to a school boy of a *lake*, and he will instantly rejoice in the idea of *play*, of the absence of all employment, of a complete and welcome holiday, and he will declare that *laking* is ten thousand times better than working.

LACE generally means the beautiful fabric which is used by females to add to the fascinations of their dress, and thus to increase the charms of their loveliness—or which sometimes bedizens the apparel of the gaudy being who struts about with stiffened stock, and tightened waist, and foppish air, as a coxcombical caricature of his Majesty's military servants—but *lace*, in Yorkshire, means to give a terrible thrashing as the punishment of an offence or the display of revenge.

MATTER comes from the mouths of metaphysicians and natural philosophers with most sonorous emphasis, when they attempt to describe the component materials of the globe, or to illustrate the difference between substance and spirit—but when a thorough paced Yorkshireman uses the word, he never troubles

his head with scientific allusions and definitions at all, and when he utters the decisive sentence, "I don't *matter* him," he means to pronounce the verdict of his full and deliberate disapprobation.

You refer, gentle reader, to the word PAUSE, and you immediately think of some interruption of sound or motion, or some stoppage in speaking, in reading, or in acting—but nothing of the kind is intended in the good old dialect of Yorkshire, for to *pause* is to perform that motion with the foot, which, if applied to the seat of honour of any gentleman in the three kingdoms, most of whom, by the bye, most richly deserve its administration, would infalliably throw him into convulsions of rage, and would inevitably provoke either a fight or a duel—in one word, to *pause* is to kick severely.

When the word PARKIN is met with, attention is usually fixed upon a preposterous ex-sheriff of the metropolis, who after for years astonishing the chattering cockneys with his monkey tricks, went over to America to enrapture the Yankees with his follies—but *parkin*, in Yorkshire, means a rich cake composed of oatmeal, treacle, &c., which, on the fifth of November, will be consumed with eagerness by both the aged and the young, and a small portion of which is worth more than a whole batch of the over-fed and supercilious occupants of the shrievalty.

Let it not be believed that CAPT refers to the lofty head of some stupendous mountain covered with vapours, and lifting its summit to the skies, or to the "cloud *capt* towers and gorgeous pinnacles" which have been celebrated by the genius of Shakspeare—when a thorough bred Yorkshireman says that he is *capt*, he means that he is overwhelmed with astonishment, that his penetration is baffled, that he is utterly deceived.

One more specimen, and then, for the present, we conclude. When an individual hears the word GATE, he of course refers to that barred arrangement or fabrication of wood, which stops up the road and prevents the trespass of the passenger—but it means directly the reverse in Yorkshire, instead of being the obstruction of the way it is the opening of the way, and "Get out of my *gate*" is the authoritative command to leave the road clear for the speaker.

Low, in common parlance, denotes humility, depression, or vulgarity—a *low* station designates the first, *low* spirits the second, and *low* habits the third—but *low* means something astonishingly different in Yorkshire, it refers to a red glow, to a bright flame, to a lurid glare, and one of the most common customs of mothers and nurses is to teach the babes in their arms to exult at the sight of the *lilly low*.

ALMACKS is the name of the most fashionable scene of dancing dissipation in London, where the poor creatures who would fain suppose that for them all other human beings were made, and that to them all other human beings should bow, carry on their paltry intrigues beneath the mask of smiling decorum, and exhibit antics under the sounding names of waltzes, gallopades, mazurkas, &c., which remind the spectator of the monkeys of the grove, or the savages of the forest—but *all-macks* in Yorkshire means all kinds, all descriptions, and all fabrications, either of character, commodity, or speech—so that it may, in fact, be justly applied to the London assembly to which we have just alluded, where there are *all-macks* of lordlings and ladylings, of rouged dowagers, heartless belles, profligate dandies, fools in the understanding, stoics in feeling, and wretches in conduct.

Let it not be supposed that the word HIDE, in Yorkshire, refers to the skin with

which the animals of the field are clothed, and which furnishes the ground of one of the most useful and extensive manufactures of the civilized world—to *hide*, means to inflict the severest possible personal punishment, and to beat most soundly those unfortunate wretches, whose misdeeds have rendered them liable to the castigation of fathers, masters, or overlookers.

GAIN is a word dear to avarice, which seeks for it with panting and insatiable avidity, which regards it as the *summum bonum* of earthly existence, for which it will endure a thousand miseries and perpetrate a thousand crimes—but *gain*, in Yorkshire, means nearness, convenience, approximation; to be *gain* to a person is to be almost in contact with him, and to be *gain* to a place is to be able to reach it without exertion and difficulty.

Whoever reads the word AGATE will immediately suppose that his attention is directed to that precious stone so prized by the rich and the elegant, and whose splendours are referred to even in the sacred volume itself—but the word has a ludicrously different signification in Yorkshire, and to be *agate* is to be busily engaged in the performance either of mischief or of work.

A BADGER is commonly used to describe that animal known to hunters and to sportsmen, at once fierce, and wily, and mischievous—but a *badger*, in Yorkshire, means a dealer in flour, meal, and other similar commodities.

Who is there that reads or speaks of BRAYING, who does not refer to the sound which proceeds from the long-eared and long-tailed ass, or to the vociferation of some long-winded political speechifier, who delivers his rapid harangue after some feats of gormandizing and wine-bibbing—but *braying*, in the acceptation of a Yorkshireman, means pounding, or pulverizing, or beating, precisely the operation which the animals we have spoken of so frequently receive, and which their human resemblances so richly deserve.

WAR is justly denounced as the greatest and most dreadful of those numerous evils with which the world is degraded and desolated—it is called by the poet, "a game which, were their subjects wise, kings would not play at"—and it never fails to remind us of the thunder of artillery, the shock of contending armies, the groans of the wounded, the shrieks of the dying, the storming of opulent cities, and the superabundant demonstrations of remorseless cruelty and lust—but *war* has no such meaning of comprehensive horrors in its most frequent use and acceptation in Yorkshire; it is simply the expression of comparison, and to be *war* is nothing but to be worse.

LEET is the name of the court which is still retained in many of our manors by their lords—where petty business is transacted by subordinates and delegates—where nuisances are denounced and paltry offences exposed, and those arrangements are made which refer to the impounding of pigs, and removal of dunghills—but *leet*, in Yorkshire, is to happen to fall out—and *to leet on* is to meet with, as a lover may unexpectedly discover his mistress, or a sheriff's officer may tap the shoulder of an unfortunate debtor.

Let it not be supposed that SWARM refers to the multitude of bees who are collected into their hive by the multitudinous noises and vociferations which the men, women, and children of a whole vicinity make to effect their object—to *swarm*, in Yorkshire, is to clamber with the knees up a tree, and is in common use among the petty pilferers of orchards.

The word TENT is commonly supposed to mean a canvass dwelling, in which the warriors reside during the process of a campaign, or the decorated shelter pitched by a pleasure party in some scene of picturesque seclusion and loveliness—but *tent*, in Yorkshire, means to hinder or prevent, and is used to designate the defeat of some sinister projects, or of some intended violence.

SUCCOUR, in the common parlance of the empire, means assistance in the time of need, bestowed by a friend upon his associate, or by the strong upon the weak—but *succour*, in the acceptation of a Yorkshireman, means a luscious compound of treacle and sugar, precisely the signification which is given to the word in the old records of monastic and baronial luxury.

## ANECDOTES OF THE DISTRICT.

In the reign of Charles II., the wittiest and the worst, the most promising and the most profligate, the most flattering and the most detestable monarch who ever sat upon the throne of the British empire, there lived a farmer, at Shadwell, whose name was Turner, who was possessed of some landed property of his own, and who by his industry and frugality had amassed some little personal wealth. He was cursed with one son. John Turner, the young man in question, was carried away by violent and ungovernable passions, he had plunged into almost every abyss of corruption, he had devoted himself to the vices which brutalize both the human heart, and the human character, and which never fail to bring their victim to an untimely and disgraceful end. This unhappy culprit had squandered away in the low and despicable dissipations to which he may be supposed to have been addicted, whatever he could filch from the kindness of his father, whatever he could collect from the credulity or extort from the fear of his friends. And yet, as the phrase to such wretches is commonly prostituted, *he had fallen in love* with a person more virtuous than he had hitherto met with, and he was made acquainted with the fact, that any other than honourable addresses she would spurn. But how could a man who had beggared himself by his vices ever anticipate a sufficient income to support himself and a family? or how could he ever expect that the female he had made the object of his addresses would consent to a union with him, unless he could propose to her the prospect of domestic comfort? The temper of his father was rugged, and it is reported that the old man was accustomed to exasperate the desperate feelings of his son by irritable rebuke. John Turner referred to his father's property, his feelings were excited to phrenzy by being upbraided with his offences, and he determined to act the part of a parricide. With deliberate and diabolical resolution, he arranged his plans, and prepared for their execution—his father was accustomed to visit Leeds market every Saturday, and to return alone through Gipton Wood and Roundhay, then possessed of only two or three farming cottages—thus it was easy to find him alone.

One Saturday afternoon, John Turner took a hatchet from the kitchen at Shadwell, and waited in the place just below where the mansion of the late Mrs. Nicholson now stands, for the passing of his unhappy father. None but a fiend can tell what the feelings of the parricide must have been, when he was left to the corroding anguish of his own feelings in this period of horror. When the old man

came along the road, then a lonely and miserable lane, his son sprung upon him from the hedge, struck him down with a mortal blow, and then with a frightful phrenzy of unnatural cruelty, mangled almost every limb of the corpse. No sooner had he perpetrated the deed, than he fled with rapid haste to Shadwell, and no doubt expected that when the body of the father was found in the morning, the murder would be ascribed to some of the plunderers and robbers who might have been concealed in the woods. But "murder will out." John Turner, as he ran to his home, forgot to conceal the bloody hatchet beneath his dress. Just as he entered his own door, he was seen by a respectable young woman of the name of Kitchingman, with the hatchet in his hand, the feeble light of the candle which was held to the door as he entered enabled her quick eye to perceive that his clothes were stained with blood, and she retired to her own home convinced that this blasted wretch bore the brand of a murderer upon his brow. The next morning, the Sabbath, when some of the country people were passing along the lane, the disfigured mass of mangled flesh was found—the alarm was soon given, the tidings reached Shadwell—John Turner came with hypocritical haste to bewail the catastrophe which had happened to his father—but Miss Kitchingman denounced him as the murderer—the crowd ran to his house—bloody clothes and the bloody hatchet were found beneath the steps entering in at the door—the conscience of the parricide spoke in a voice of thunder—he confessed his guilt—and a few weeks afterwards he suffered at York the extreme punishment of the law.

## II.

Between 1745 and 1775, the only old house now existing in Roundhay was inhabited by a man whose name was John A——, and who for a long period was one of the most notorious characters in the country. We have often read, and recently we have heard of persons born with an evident propensity to theft, whose organ of acquisitiveness, as the phrenologists would say, has been immensely developed, who have never cast their eyes upon any object without a craving and insatiable desire for its possession, and who have exercised their absorbing passion for plunder upon the most insignificant and worthless, as well as upon the most attractive and valuable articles. So it was with this John A——; although possessed of a sufficiency himself, and being what the world generally esteems a prosperous man for his station in society, he was always prowling about to discover what he might steal—when he entered the house of a neighbour, when he sat down to drink in a place of public entertainment, when he took a walk along the road, when he passed through a farm-yard, when he visited, according to his custom, the market at Leeds—wherever he went and whatever he did, he was bent upon the basest and the meanest robberies. His appearance was singularly unprepossessing, his inordinate avarice was exhibited by every line and feature of his countenance, his step was stealthy, his manners were odious, he was at once the curse and the butt of the neighbourhood, and at length he was saluted, when he visited the villages where he was known, with hootings of hatred, and shouts of derision. It is wonderful how rapidly the habitual indulgence of one vicious propensity debases all the powers and feelings of the mind,

and extends a contaminating and putrifying influence to the whole moral nature—and those who have been accustomed to observe human character, will often be struck by perceiving how uniformly a long indulgence in petty offences, leads to the perpetration of some enormous crime. It was so in the present instance, and the wretched object of this narrative was at length led to the commission of a deed which will render his name a proverb so long as his memory shall endure.

The only person who lived with him in the house we have already referred to, was a necessitous female who was employed to perform the domestic drudgery, and to prepare the meals of her miserable master. A criminal connexion, commenced under circumstances too atrocious for description, had for some time existed between these execrable personages; the usual consequences ensued; A—— was desirous of concealing his own shame, and he projected a plan which he imagined would fully screen him from detection. He induced a poor needy man who had worked upon his land, by an offer of ten pounds, to marry the pregnant female, and it was understood that the money was to be paid soon after the ceremony had been performed. When the marriage had been completed, the husband and wife went to live at Burmantofts, and on an appointed day the man repaired to A——'s house at Roundhay, to receive the price of his infamy. There is no doubt that A—— had prepared with diabolical deliberation to save his money by the assassination of the applicant, and that with wily caution he had arranged for the commission of the murder as soon as the unfortunate and unsuspecting victim had entered within his door. The man was seen to go into the house, and was never afterwards heard of: a plausible story was formed and was circulated by A—— and his guilty paramour, to obviate the suspicion of the neighbours, and to elude the investigations of justice. They succeeded in escaping from the doom of the law, and neither of them forfeited their lives on the scaffold as the punishment of their offence. But the principal criminal was haunted by the imaginary spectre of his victim—to his dying hour he was followed by it through every scene of existence—he beheld it by night and by day, in society and solitude—and though untouched by human arrest, and unvisited by human vengeance, he carried about a living hell in his bosom, and filled every one who saw him with alarm and horror, during the short period which elapsed before he was called to appear before the awful tribunal of the Eternal Judge.

## III.

It was in the reign of Charles the First, that the events occurred which we are now about to narrate. The family of the Sunderlands, both before and after that period, were distinguished both for eminence and opulence; it is unnecessary here to state the estates which they have owned, or the influence they have exerted; suffice it to say, that one of them resided at Arthing Hall, near Bingley—a man whose master passion was the amassing of wealth, and whose circumstances gave him every possible opportunity of gratifying his ruling propensity. The true principle of accumulation, in these remote parts of the country more especially, was then but little understood, or rather it was not understood at all. No man ever dreamed of the profitable employment of capital—its possession was all that was thought of—the system of hoarding prevailed to an almost incredible extent—

and he was deemed to be the wealthiest man who had the most coin in his coffers, where money rusted for want of use, and was advantageous neither to the owner nor to his neighbours. Money, said the illustrious Bacon, is like manure, it is of no use but when it is scattered abroad to fructify the soil. But this was esteemed to be worthless nonsense then. The gentleman in question was so rich, that in a private apartment in his house he had two small shelves upon which his bags of money were arranged, and upon which too, there is little doubt, that he often gazed with fond, with foolish, and with dangerous delight. Hoarding, in all ages, has acted as a premium upon robbery, and as an incentive to murder. Two men who resided at Collingham, reckless, dissipated, and in all probability ruined in their circumstances, determined to repair the effects of their own profligacy by seizing the gold treasured up at Arthing Hall, and by devoting their plunder to the gratification of those depraved passions which, like the grave, never say, "It is enough." They formed their plans and prepared to execute them with equal cunning and resolution. In order to bewilder their pursuers in the event of alarm, they obtained the agency of a blacksmith in their village to shoe their horses backwards way, meaning no doubt to change their route on return, and thus completely to baffle the human blood-hounds who might be set upon their track. In the dead of the night they broke into Mr. Sunderland's house—they took away nearly the whole of the bags which occupied the first of the shelves we have described, and they succeeded in accomplishing their retreat, notwithstanding that, their operations were distinctly heard by Mr. Sunderland's family, and every individual upon the premises was prepared to raise an instant hue and cry as soon as they had gone. So large was the quantity of money with which these men had loaded themselves, that their horses became jaded by the unwonted burden, and they were compelled to throw part of their booty away as they rode over Blackmoor. This money was found soon afterwards by some inhabitants of Leeds, whose descendants reside in that prosperous town to the present day. The robbers safely arrived at Collingham, exulting in the successful accomplishment of their enterprize, and they proceeded immediately to make a division of the spoil. Detection, however, in this, as in innumerable other cases, followed close upon the heels of crime. In the mean time, all was consternation at Arthing Hall, the inhabitants of that solitary mansion were involved in dismay, and it was not until some time after the sound of the horses hoofs of the plunderers had died away in the distance, that they ventured to ascertain the extent of their loss. When they opened the door of the apartment where the treasure had been deposited, they found a dog which the robbers had brought with them, and which, in the hurry and confusion of departure, had been left, without any means of egress from the house. It was instantly perceived that this animal would be the means of effecting the discovery of the culprits. A party well mounted and armed was soon collected, one of the dog's legs was broken to prevent its running too fast for the horses, it was no sooner liberated than it took the direct road to Collingham, it led the pursuers to the very house of its masters, the door was burst open, and the robbers were seized in the very act of counting over the money which they fondly imagined they had made securely their own. They were taken to York Castle, were tried, were found guilty, and were condemned to die. When the day of execution arrived, it was discovered that from some cause or other the hangman was not to be found, and

a young apprentice of one of the thieves was compelled by the officers of justice *to* become the active agent in the death of his master. He was so struck with horror at this revolting circumstance, that he determined not to survive the victims he had been made the reluctant instrument of destroying. Though perfectly innocent of participation, at any rate in the actual commission of the offence, he criminated himself; he too was consequently condemned and partook of the fate of his master. A lady, who lived to a good old age, Mrs. Mary Midgley, wife of Mr. S. Midgley, of Moortown, the niece of Mr. Sunderland, was accustomed long afterwards garrulously to tell how her uncle, the day after the robbery was committed, took her to see the quantity of money which had been abstracted from his treasure, and how, in the true spirit of a man whose soul was in his bags of gold, he pathetically bewailed the magnitude of his loss.

## IV.

At Toadholes (appropriate name!) near Shadwell, recently lived an old man and his wife, whose names, for obvious reasons, we shall conceal. We say *recently*, for the old man has not been dead more than five years. He was a person of some property, having left at his death between fifteen and sixteen hundred pounds; and he occupied a farm of between four and five acres of land. His appearance was very extraordinary. He wore a low-crowned broad-brimmed hat, which scarcely a beggar would touch, and a long skirted drab great coat draggled down to his heels, marked with innumerable stains, and bearing decisive indications of the filthiest of the employments to which he was addicted. Of his nether habiliments it is enough to say, that they barely sufficed to cover his nakedness. He was most assiduous in his agricultural employment, and he never had any other assistance than that of his wife in any of the occupations of his farm. He was seen, when eighty years of age, in the costume which we have just described, with his long white hair waving in the wind, at the earliest hour of morning light, and through every period of the day, wandering over his fields, or engaged in his multifarious avocations.

The amassing of money was his ruling passion; this was the object of all his actions; and the topic of all his thoughts; for this he sacrificed every comfort of life, and reduced himself to a state of voluntary degradation, only a single degree removed above the level of absolute brutality.

His residence was a miserable barn, or rather shed, at one corner of his farm. It was entirely destitute of windows, the only light being admitted through the door way. Door, properly called, there was none—a few boards roughly nailed together, and during the night proped up within, occupied its place. There was no chimney, there was no grate; when a fire was lighted, it was kindled on the floor, and the smoke escaped through the door, just as was formerly the case with those nests of nastiness and vermin, the Highland Bothies, about which some of our Scotch novel writers, with characteristic nationality, have ludicrously endeavoured to cast a picturesque air of romance. The bed consisted of rags and straw thrown upon the floor in one corner of the building; and the beings who dwelt in the darkened den, threw themselves upon it to obtain their rest, without ever giving themselves the trouble of divesting themselves of their clothes. The floor

too, let it be recollected, was neither boarded nor even paved. It consisted of nothing but the naked earth replete with holes, and covered with every species of litter and filth. Strangely promiscuous were the inhabitants of the hovel. Besides the old miser and his unhappy wife, there was a horse, a cow, some pigs, and a number of poultry, all occasionally congregated at night under the same roof, all increasing the general noise, the general defilement, and the general misery. And with difficulty it was, that accidents were prevented to the unfortunate animals, and their still more unfortunate owners.

The food with which the human tenants of this den sustained life, was frequently of the most revolting description. Refuse and offal were esteemed too good to be thrown away—garbage of the vilest character was turned into food—and it several times happened that the carcases of sheep which had died of disease, were cut up and prepared for the consumption of the hoary miser and his wife. It was in fact astonishing how it could be, that these wretched beings escaped from pestilential fever, and that they lived to such an advanced age in their penury and dirt.

The life which they mutually passed was horrible—they were both tormentors and tormented—their speech was full of cursing and bitterness—the hardships and suffering through which the female passed were incalculable. The fact, indeed, was well known in the neighbourhood, that the woman was often yoked like a beast of burden before the horse that dragged the plough or the harrow.

This miserable life the old miser dragged on to a very advanced age. As might have been anticipated, his avarice, his obduracy, and his wretchedness, increased with his years, and he ultimately sank into the grave in darkness and despair.

Because he was one of the most remarkable characters that ever lived in this vicinity, the preceding account has been presented to our readers. The subject of the narrative may be placed on a level with the Elweses, the Daniel Dancers, and any other beings of the same description, whose biographies have attracted so much attention.

## No. V.

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# THE WEST-RIDING ELECTION.

The Election for the West-Riding of Yorkshire, which took place in the spring of 1835, was distinguished by a far higher degree of excitement than has ever been known on a similar occasion. The candidates were, Lord Morpeth, and the Hon. John Stuart Wortley, son of Lord Wharncliffe. The nomination took place at Wakefield, on Wednesday, May 7th, and the vacancy, as is now well known, occurred from the appointment of Lord Morpeth to the office of Secretary for Ireland. Early in the morning, and throughout the whole day, the town of Wakefield presented a scene such as never but once (viz. when the great reform meeting took place) was witnessed in that town. From a very early hour vast masses of people continued to pour into the town from all parts of the riding, with banners bearing appropriate inscriptions and devices, which it would be endless to particularise. Among them were the following:—Morpeth and Reform—Agriculture, Manufactures, and Commerce—Civil and Religious Liberty all over the World—Morpeth, and Peace for Ireland, &c. On the Blue flags were—Wortley for ever—Rally round the Throne—King and Constitution—Church and King. One large Blue banner had a device of two cricketers, the one attired in blue, the other in yellow, with the motto "Fair Play," over the head, and underneath the blue cricketer, "Take care, my lord, or I shall bowl you out." One Orange flag bore the figure, or representation of Justice, with scales in her hand, and on the other side—"Proverbs, 25th Chap., 5th Verse." Several small white placards, put upon boards, also appeared in front of the hustings, amongst a small knot of persons, who also wore white cards. The inscriptions upon these were, "The Cause of the Industrious Hand-Loom Weavers," "Party Politics Ruin the Country," "A fair Hearing for all sides."

One of the most numerous processions entered the town about ten o'clock from the Huddersfield district, consisting of men on horseback, in coaches, chaises, gigs, waggons, carts, and vehicles of every mentionable description. Numerous processions also increased the throng in the streets from Leeds, Bradford, Barnsley, Gomersal, Cleckheaton, and all the towns and villages round Wakefield, each group reciprocating with each other those welcome greetings which proclaimed their unity of principle and of purpose. In the procession from Leeds was a boat placed upon wheels, bearing the title of Morpeth and Reform, with a sail of pink and

orange floating in the breeze. It was filled with electors and a band of music, and was drawn by horses to the scene of animation. Also a large wood waggon, fitted up so as to form a caravan, and ornamented with a yellow valence hung round the top, in which was seated a great number of the spirited electors of Bramley, was to be seen moving to the place of business. But it would be endless to proceed in description of the scene.

The hustings were extensive, and capable of containing several hundred persons; they were divided into three compartments, that in the centre was occupied by the High Sheriff and his official associates; the compartment on the right of the Sheriff was occupied by Lord Morpeth and his friends, and that on the left by Mr. Wortley and his supporters; in front was a very commodious orchestra or gallery for the accommodation of the reporters of the press, under whose superintendence it was erected we know not, and though evidently intended to supply every facility to those engaged in taking notes of the speeches, was, without exception, the worst contrived of any which we have seen at any of the neighbouring elections. The temporary desk, which was fixed considerably too high, broke down before the proceedings were half over. The orchestra itself was fixed so much below the speakers, that the reporters could only hear those immediately over their respective heads; with this exception the hustings were excellent. The situation in which they were erected was in the yard of the Court-House, on the south-eastern side of that building, fronting down Wood-street to the Market-Cross.

As the time appointed for commencing the proceedings drew near, the whole of the spacious street, together with an extensive piece of vacant ground adjoining, was rapidly filled with the friends of the respective candidates; and before the time had arrived, the whole street and ground alluded to was packed from the hustings to the Cross by the vast multitudes which had assembled on the occasion. Thousands upon thousands also paraded the other streets of the town, unable to come nearer to the hustings than the Cross. There must have been in front not fewer than twenty-five thousand persons, and it is supposed that an equally immense number were obliged to remain at a distance; so that on this day it is probable that not fewer than fifty thousand people must have visited the good town of Wakefield.

Mr. Wortley, soon after his arrival in a carriage and four at the Strafford's Arms, set out for the hustings, where he arrived with his friends, accompanied with a band of music and banners, about ten o'clock. In less than half an hour after, Lord Viscount Morpeth, in a court dress, as a knight of the shire, made his appearance upon horseback, and was greeted with the most rapturous applause, as he took his station at the right of the High Sheriff, R. H. Roundell, Esq. of Gledstone House, who arrived at the same time. Each candidate was attended upon the hustings by a great many of the nobility and gentry resident in the riding.

Lord Viscount Milton then came forward to propose Lord Viscount Morpeth; he was received by the vast assembly with loud cheers. Mr. Gervase Walker seconded the nomination.

The Hon. William Sebright Lascelles proposed, and Matthew Thompson, Esq. of Bradford, seconded, the nomination of the Hon. John Stuart Wortley.

The shew of hands was prodigiously in favour of Lord Morpeth. The High Sheriff then declared Lord Viscount Morpeth duly elected by a show of hands. Edmund Dennison, Esq. of Doncaster, demanded a poll on behalf of the Hon. John Stuart Wortley.

The polling commenced on Monday, and continued through that day, and the following day.

On the Thursday afterwards, the summing up of the poll-books by the High Sheriff's officials, and the declaration of the successful candidate for this riding, took place, according to the High Sheriff's previous arrangement, at Wakefield. Shortly before one o'clock, the time appointed, Mr. Wortley, attended by a band of music and several blue banners, marched at the head of a procession of his supporters on foot, walking three abreast, who took up their position on the same spot as on the day of nomination. A procession, which served instead of the chairing of the successful candidate, was formed at the White Hart Inn, to escort Lord Morpeth to the hustings, and afterwards to accompany him through the town. The procession consisted of electors on foot, headed by the noble lord, and his proposer, Lord Milton, a band of music, a selection of some of the most splendid of the orange banners, gentlemen on horseback, carriages, gigs, &c., his lordship's carriage being drawn by four horses, caparisoned with orange ornaments. The noble lord wore in his court hat the branch of an orange tree with an orange upon it, and another in his coat; he was attired in a court dress, and was received on the hustings with several rounds of cheering. The hustings were filled with gentry of the neighbourhood, each occupying the compartments allotted to their several friends, and consisting in a great measure of the same gentlemen as were present on the day of nomination. Lady Milton, Lady Petre, and several other ladies, occupied a conspicuous place in the Sheriff's compartment.

The High Sheriff, R. H. Roundell, Esq., having arrived, silence was proclaimed, after which he said—Gentlemen, electors of the West-Riding of Yorkshire, we are assembled for the purpose of furthering the first contested election which has taken place for this riding [Hear, hear.] It now becomes my duty to declare to you the final state of the poll, which is as follows:—for Lord Viscount Morpeth 9066, [loud cheers,] for the Hon. John Stuart Wortley 6259, [laughter and cheers from the blues,] the majority in favour of Lord Morpeth is 2807, [tremendous cheering,] I therefore declare the Hon. George William Frederick Howard, commonly called Lord Viscount Morpeth, to be duly elected a knight to serve in the present Parliament, for the West-Riding of the county of York.

The indenture as made between the High Sheriff on one part, and Lord Milton and Gervase Walker, Esq. and the other electors of the riding on the other, was read by the Under-Sheriff, Mr. Gray, amidst the taunts and jeers of a very few of the opposite party.

Thus terminated a contest in which all the machinery of contested elections was brought into play, and in which the most strenuous and indefatigable exertions were made on behalf of both the candidates. It cannot be denied that the exertions of the unsuccessful candidate were wonderfully well arranged, although it was soon evident that they had over-rated their influence, and miscalculated the actual state of opinion among the constituency of the riding.

The following table shews the number of Voters registered in each District, as well as the numbers who have voted for the respective candidates, as cast up by the Sheriff, at the final close of the Poll.

| | Regist. Voters. | Morpeth's Voters. | Wortley's Voters. | Majorities. Morp. | Wort. |
|---|---|---|---|---|---|
| Barnsley | 889 | 491 | 281 | 210 | — |
| Bradford | 2504 | 1553 | 616 | 937 | — |
| Dent | 161 | 68 | 75 | — | 7 |
| Doncaster | 1122 | 506 | 447 | 59 | — |
| Halifax | 1691 | 1108 | 331 | 777 | — |
| Huddersfield | 1822 | 1072 | 513 | 559 | — |
| Keighley | 499 | 268 | 170 | 98 | — |
| Knaresbro' | 927 | 285 | 493 | — | 208 |
| Leeds | 2250 | 872 | 979 | — | 107 |
| Pateley Bridge | 619 | 278 | 263 | 15 | — |
| Settle | 802 | 277 | 413 | — | 136 |
| Sheffield | 1391 | 716 | 455 | 261 | — |
| Skipton | 738 | 417 | 191 | 226 | — |
| Snaith | 630 | 193 | 352 | — | 159 |
| Wakefield | 2016 | 962 | 680 | 292 | — |
| | 18,061 | 9066 | 6259 | 3424 | 617 |
| | | | | 617 | |
| Majority for Morpeth | | | | 2807 | |
| Total Votes for Morpeth | | | | 9066 | |
| Total Votes for Wortley | | | | 6259 | |
| Total number polled | | | | 15,325 | |

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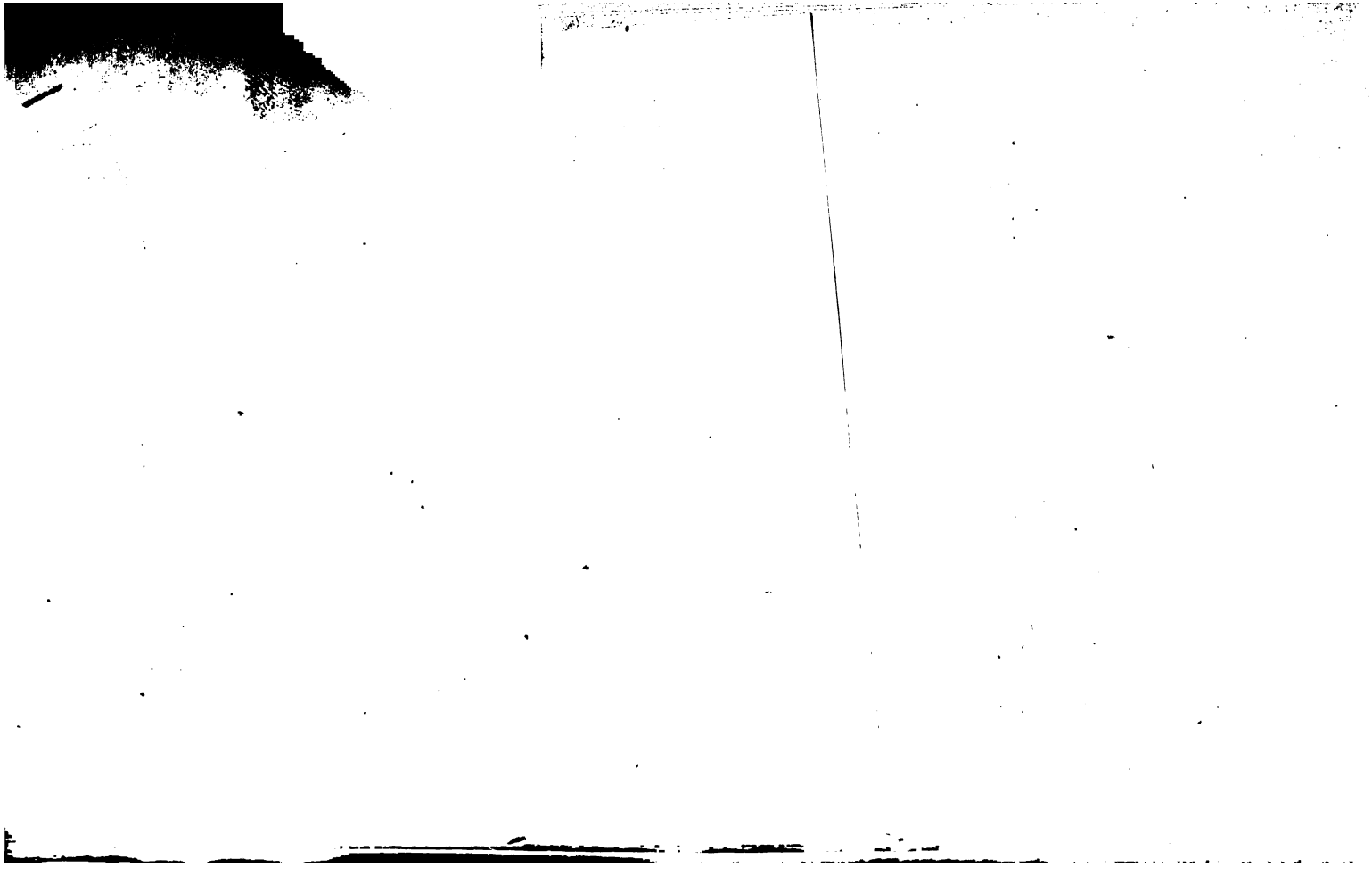
## ERRATUM.

Vol. II., page 89, in the list of the Head Masters of the Free Grammar School at Leeds, before "the Rev. —— Holmes," insert—"The Rev. Mr. Walker, whose premature death excited general regret among the inhabitants of Leeds."

Instead of reading at page 279, Book V.,—"*The Parishes of Halifax and Huddersfield*," read "*The Parish of Halifax.*"



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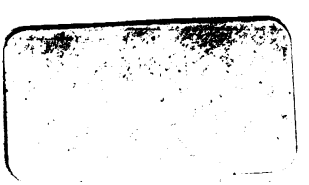
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